THE UNITARIAN REGISTER

APRIL 1958 30 CENTS

LIBRARY
STARR KING SCHOOL
NOT TO BE TAKEN FROM BUILDING

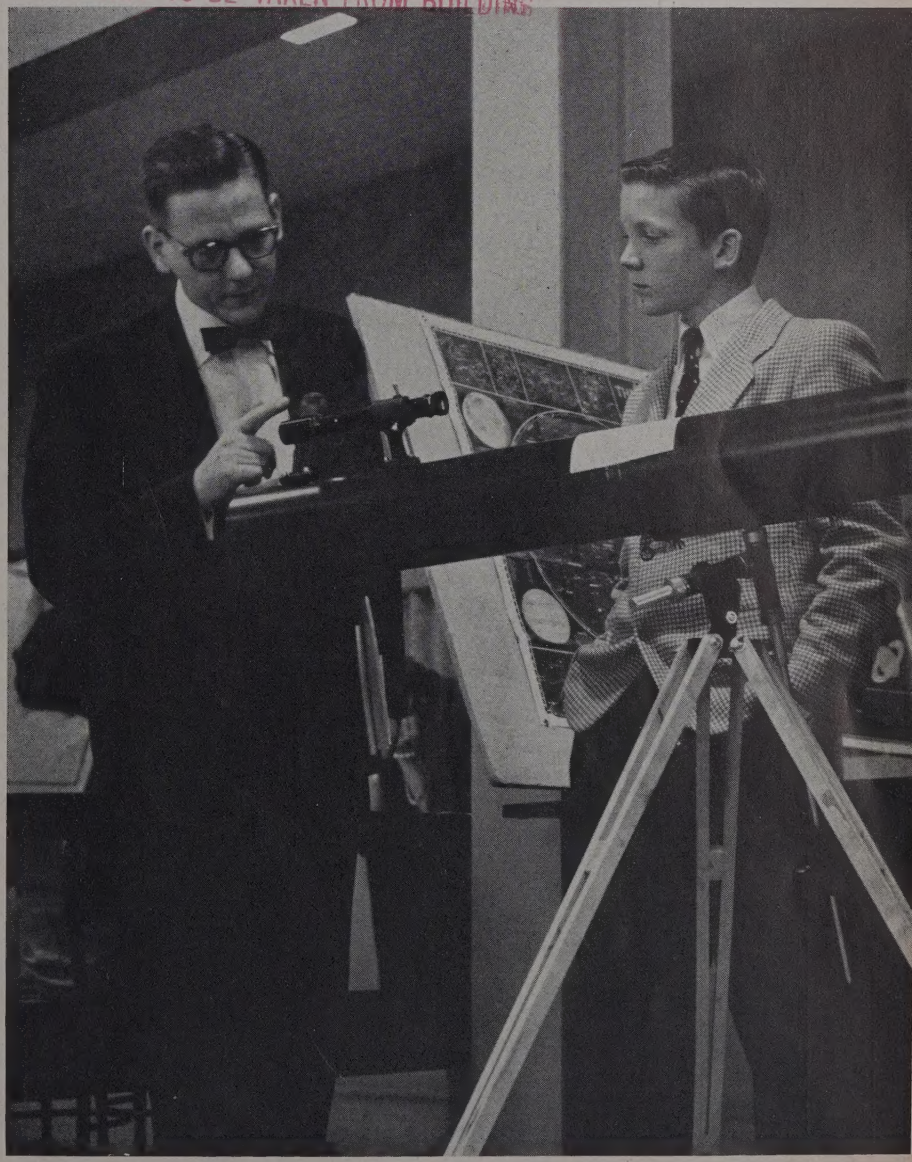
HOW HOLY THE HOLY SHRINES?
by Ben H. Bagdikian

THE CRY TO KNOW
by Henry G. Castor

AN EDITOR FACES A MOB
by John G. Gill

RACISM: DILEMMA AND CHALLENGE
by Edwin A. Lane

THE RETURN OF THE EGGHEAD
by John Ruskin Clark



Today, a Hobby! Tomorrow? *(See page 3)*

OPEN FORUM

Readers react differently to editorial writer; one finds haze clearing, other sees 'fascist ethic'

To the Register:

After several years of confusion as to what were my beliefs, I was pleased to have Dr. Gardner Williams clear up the haze for me. In his editorial titled "Humanistic Unitarianism" in the November 1957 *Register,* he brought out a point which is a serious problem in the minds of many Unitarians today.

. . . many are confused by the fact that they hold the belief that there is a supreme being, the basic substance of nature, the ultimate reality of the cosmos and the ultimate actuality, but that this neutral reality is not worthy of devotion, since true religion is an active devotion to the ideal of man's highest good. The feeling seems to be that the worship of mere force, apart from righteousness, is idolatrous.

It is said that God is perfection; God is man's highest ideal. This, I believe, is true. The Spirit of Infinite Goodness is to me the God worthy of devotion.

The failure to see that the Spirit of Infinite Goodness, which is man's highest good, cannot reasonably be identified with the supreme being is causing grave difficulty. . . . It seems impossible to combine an ideal worthy of our devotion with a neutral force, and it seems that if we are to develop a reasonable theology for 20th century man, we must look into the idea of separating the reality from the ideal.

It must be remembered that the person who believes that God is the ideal of infinite goodness and not a reality does not, nor can he possibly, deny the existence of the supreme being. While he denies that this neutral power is worthy of man's devotion, and therefore does not think this reality worthy of the name God, he cannot, nor does he wish to, exclude this reality from his religion.

The power which holds liberal religion in captivity and keeps it from attaining the full identification of deity with moral goodness is the power of a great tradition, appealing almost irresistibly as that tradition does to some of the strongest and best emotions of human nature. The vigor of man's attachment to this tradition furnishes the most astonishing testimony to the might of the human craving for an absolute focus of certainty.

I think that serious concern with this issue is warranted within liberal religious circles as it appears to me to be a possible solution to the humanist-theist hiatus. — WILLIAM F. MUHLBAUER, *Merrick, N.Y.*

WATCH THAT WORDAGE

The Unitarian Register regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

To the Register:

As a professor of ethics, I read with interest and amazement the lead editorial on "Duty," by Gardner Williams, in your February 1958 issue.

After reading the first paragraph, I thought he was being satirical. But as I continued, I realized he was sincere. Therefore, I would greatly appreciate a reply or expansion of his position. Why? Because his statement was about as clear and forthright a description of a fascist ethic as I have seen since Adolf Hitler. I would appreciate his replies to the following questions:

1. If "the individual is ultimate in ethics," what is to prevent any individual from doing anything he wants to do including sadism, murder, or just routine fraud?
2. If "nothing can be good or right, bad or wrong, except for some individual," why shouldn't I try to cheat my competitor, defraud the government, step on my employees in order to gain more for my family, or my friends, and those who love me?
3. If man is a predatory animal "who" preys on "inferior species," why shouldn't I prey upon people or races I think are inferior? Why not kill off the idiots, the morons, in fact anybody with an IQ less than 100? It may "be wrong for them," but isn't it right for me?
4. "If dictatorship soldiers should invade the United States and we slaughtered great numbers of them, that would be right from our point of view, but a great wrong from our victims' point of view." If this is true, then why wait until we are invaded? Why not a preventive war now? Or why not run down and beat up Mexico now — it would solve a lot of our oil supply problems?

If Mr. Williams cares to reply, I would further appreciate it if he did not assume that because I cannot understand his "hedonic individual relativism," I must therefore be an extreme collectivist authoritarian. Never mind the labels — I would be most interested in the problems raised. I could certainly use his material in my classes. — W. A. SPURRIER, *Middletown, Conn.*

Memphis church affirms its welcome to all races

To the Register:

Your article, "Brotherhood in Memphis," in the January edition leaves in the mind of the reader an unbrotherly picture of the Memphis church. I will admit that it was difficult for you to get a clear picture of what was going on because, following the first exchange of letters, we ceased discussing any issues in the *Newsletter.*

Here are the facts. I became a candidate for the Buffalo church for, what should be obvious, material and professional reasons. There was no tension in the Memphis church and we had had Negroes who attended the Memphis church over the past three years. We had also had a pulpit exchange with a Negro minister. At that time there was some objection on the board but the board voted not to interfere. We had one of our largest audiences on that Sunday.

With this background, I invited a Negro to speak in Memphis while I was candidating in Buffalo. I asked him not because of his race but because he was the only person in Memphis who I knew could speak with authority on the subject of "The Christian Values of Existentialism." I did not consult anyone regarding the invitation and the first that members of the board knew about it was when they read the *Newsletter.*

Someone complained to Mr. Morse, the president, that this appeared to be a "flaunting" gesture on my part. Mr. Morse, new in the job, assumed that there was considerable opposition to having the Negro speak. He called a majority of the board members, who supported his decision to cancel the speaker. Meanwhile, I was off to Buffalo, knowing nothing of the situation.

Sunday morning, an average crowd appeared in church to hear the speaker. There was much opposition when the cancellation was discovered. It became apparent at that time that there was *no* considerable body of opinion opposed to the appearance of a Negro. Furthermore, not one of the board members personally had any objection but each had acted on the assumption that there was objection of a rather sizeable nature. Each admitted, at a later meeting, that on hindsight he would have acted differently.

Furthermore, in a statement to the local newspaper Mr. Morse quite clearly stated that there was no argument between the minister and the board, merely a misunderstanding, and that the church was and had always been open to members of all races.

Furthermore, to clarify the situation and to prevent further confusion, a congrega-

THE UNITARIAN REGISTER
25 Beacon St., Boston 8, Mass.

Please send me ..... additional copies of the current issue at 30¢ each.

Please send the Register for one year, as my gift, to

Name ..... Address .....

Please enter my subscription, starting with the next issue, at ☐ $3.00 for one year, ☐ $5.00 for two years, ☐ $7.00 for three years.

I enclose $.....

NAME .....

ADDRESS ..... CITY ..... STATE .....

tional meeeting was held in November and two amendments, which had been recommended by the board of trustees, were added to the constitution of the church. The first stated that "Membership and all activities of the church are open to all persons regardless of race. . . ." This was passed 85 to 5 (and those who opposed were not necessarily opposed in principle). The other amendment made the minister responsible "only to the congregation and his conscience." This, in effect, insured his freedom of the pulpit.

I submit that for the Memphis (down in Dixie) Unitarian Church to pass such amendments in 1957 deserves the praise of the whole denomination. — PAUL N. CARNES, *Buffalo, N.Y.*

Church board declares 'so-called charges' false

To the Register:

The Board of Trustees of the First Unitarian Church of Milwaukee direct your attention to the article on page 26 of the February, 1958 issue of the *Register,* which is headed "Letter Assails Minister".

While it is true that the member mentioned did write the letter described, and the newspaper did make a news article of it, truth ends there. None of the three so-called charges made by the member is true.

We want to point out that publishing the squib in a denominational journal inevitably lends a certain credence to the incident. At least the question is left unresolved: do the charges against the minister and the church have some validity? The edge of doubt is raised and left hanging. This doubt is certainly enhanced by the inflammatory heading.

We would have expected a more considered treatment from the *Register.*

The Board of Trustees of this church believe that a published letter of apology from you would be most appropriate in this situation, as well as the publication of this letter.

A copy of this letter is being sent to the Chairman of the Advisory Committee of *The Unitarian Register.* — MEREDITH BLOSS, HELEN ELLIOTT, LOUISE E. SCHILLING, LOWELL BAHE, GERALD REED, IRMA P. ROHLFING, ALAN WILSON, PHILIP CRISTAL, and ERNEST GUHR, *Milwaukee, Wis.*

Everyone should have choice of family size

To the Register:

Most Unitarians can choose their family size — within one or two — and we think everyone should have this choice.

There is a vastly more important reason, however, why the Arlington Unitarian Church congregation adopted for submission to the Unitarian denomination in May a resolution calling for study of the world population problem. This reason is that more than half the world's people are hungry and in want of life's barest necessities. More than half the world's people are illiterate and in these populations average life expectancy is about 30.

While soaring population is not the only cause of this problem, the benefits of health, education, and technical assistance programs are sometimes needlessly canceled because they are not combined with population control programs or because what birth control programs exist are timid and inadequate.

Julian Huxley has said that "human population is probably the gravest problem of our time. Certainly more serious in the long perspective than war or peace . . ."

Several writers have shown the relationship of wars to population pressures. Awareness is growing that the world cannot produce enough food, even with new scientific techniques, to keep up with unchecked population growth. The progress that has been made in lowering the birth rate in parts of the world indicates that universal understanding is the key to the problem. Embarrassment, taboo, and organized religious pressure help to perpetuate ignorance and block universal understanding.

The big question of course, is what the Unitarian Church can do about all this. One thing is clear, if we are to concern ourselves with the vital questions of our age, we cannot avoid problems because of their magnitude. Some approaches to the problem might be: an investigation of different existing population programs with a view to comparing their effectiveness; determination of what is now being done at national and United Nations levels, and by private groups; investigation of legal and policy barriers to solution of the problem with the view to trying to remove such legal and policy barriers; investigation of the extent to which religious pressures influence population control policies and whether these religious pressures can be offset.

A thorough study might reveal a role to be played by liberal religion in arriving at a humane solution to world over-population. Surely the negative role now being played by religion in solving the world population problem should be challenged! — EVELYN FALKOWSKI, *Arlington, Va.*

Republication urged for Register articles

To the Register:

I wish to congratulate the editors of *The Unitarian Register* for a publication which is an asset to the Unitarian church. Many of these articles should be preserved in bound volumes, properly edited in a fashion suitable for church, public, university, and personal libraries.

This set of books could be titled *The Unitarian Archives of Liberal Religion.* Its contents might well include the more outstanding articles of the *Register* and sermons delivered in our churches. Personally, I would like to see at least one annual volume published each year with a recommended bibliography in areas of wide interests pertaining to liberal religion. This set of books would be of greater interest if it contained several volumes of sermons and articles showing the historical development of Unitarianism, an international volume of similar material from all liberal groups in every corner of the globe. These books should certainly include positions of the most conservative thought to the most advanced humanist religion that has a home in the freedom of the Unitarian church.

These books, I should think, would be a tremendous benefit to individual churches, new Unitarians, and fellowships. It is pos-

(*Continued on page 30*)

THE UNITARIAN REGISTER

Founded 1821 as The Christian Register

VOL. 137, NO. 4 APRIL 1958

COVER: Terry Craft (right), Cincinnati, Ohio, has a hobby — a telescope. In the cover picture, he shows it to Dr. Richard Strecker of the University of Cincinnati during a hobby show at the First Unitarian Congregational Church of Cincinnati. It's all in fun — but with mankind poised for a leap into space, Terry symbolizes the generation that may participate in the greatest of human adventures.

Open Forum 2

Unitarian Horizons 5

News of the Unitarian World 6

- The Churches 10
- A Unitarian in Washington 11
- The Fellowships 25
- The Ministry 25
- The Laity 26
- Necrology 27
- Books and Ideas 28
- The Bookshelf 29

HOW HOLY THE HOLY SHRINES? By Ben H. Bagdikian 13

THE CRY TO KNOW: By Henry G. Castor 15

AN EDITOR FACES A MOB: By John G. Gill 17

RACISM: DILEMMA AND CHALLENGE: By Edwin A. Lane 19

THE RETURN OF THE EGGHEAD: By John Ruskin Clark 20

BOARD OF CONTRIBUTING EDITORS: Emily Taft Douglas, Washington, D. C. (1955-1958); Donald Harrington, New York, N. Y. (1956-1959); Gardner Williams, Toledo, Ohio (1957-1960).

ADVISORY COMMITTEE: Ben Bagdikian, Providence, R. I.; Berkeley Blake, Santa Barbara, Cal.; Edward C. Bursk, Cohasset, Mass.; Clayton Brooks Hale, Belfast, Maine; Raymond C. Hopkins, Brockton, Mass.; Elizabeth Johnson, Hingham, Mass.; Edwin A. Lane, Winchendon, Mass.; Malcolm R. Sutherland, Jr., Milton, Mass. (chairman).

MANAGING EDITOR and News Editor: Vic Bovee; Editorial Assistant, Judith Quinn; Business Manager, Paul Letteney; Circulation Manager, Mary Browning.

Member, Associated Church Press.

The American Unitarian Association is not necessarily in agreement with the views expressed in the publication. They are published in order to stimulate free discussion and full inquiry.

Address all inquiries to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Division of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive office, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston Mass., under the Act of March 3, 1879. Subscription, U. S. and possessions, and Canada, $3.00 a year, $5.00 two years, $7.00 three years; foreign $3.50 in American money; single copies, 30 cents.

Copyright 1958 by the American Unitarian Association, a coöperating member of United Unitarian Appeal. All rights reserved.
Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

FREEDOM'S CHAMPION

Among the trinity of American immortals, Unitarian Thomas Jefferson at last has been generally accepted. If April 13 is not officially celebrated, as are the birthdays of Washington and Lincoln, there nevertheless has been a growing reverence for the man who, more than any other, charted the course of our free institutions.

The delayed homage to Jefferson was perhaps inevitable. After all, the "father of our country" won his war for independence and the "great emancipator" won his war to preserve the union, but Jefferson's battles were never-ending and permanently controversial. They dealt with civil rights and the freedom of the mind and spirit. His writings remain the "arsenal of great ideas of democracy's most articulate champion." Furthermore, his many-sided influence is hard to gauge, for he was the American embodiment of the enlightenment.

This movement, kindled by Newton and Locke, had unleashed not only a great zest for knowledge, but also something new under the sun, scientific evidence of an orderly universe. This meant that man was not merely a pawn of whimsical or malignant gods and demons. For the first time, people dared to believe in reason and its guidance to a better life. The human mind, emerging from ancient fears and superstitions, launched new experiments, many of which were fostered by Jefferson. But in a democracy where the intellect often is suspect, it is easier to honor the courage of Washington and the compassion of Lincoln than the mind of Jefferson.

He wrote his own brief epitaph, and it is remarkable for what he omitted, as well as what he chose to have remembered. He did not mention that he had served two terms as president or served as vice-president, secretary of state, minister to France, governor of Virginia, or member of the House of Burgesses. He did not claim that almost single-handed he had carried Virginia forward from a feudal state to a modern one by ending primogeniture and entail, dissolving the union of state and church, and reforming the penal code. He did not boast of the Louisiana purchase, which had more than doubled the nation's territory, and secured "an empire for liberty." Nor did he list the many practical and imaginative projects by which he had enriched his country. He merely wrote, "Thomas Jefferson, author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom; and Father of the University of Virginia."

The last of these embodied his faith in education. Never did he doubt that the people themselves were "the only safe depositaries" of power, but to render even them safe, their minds must be improved. Yet he had failed in his long crusade for universal education, and Virginia had rejected even his plan for free primary schools. Someday all states would accept those basic views which had outraged wealthy taxpayers, but at least in his last years he had realized the crowning feature of his plan, a state university.

The Statute for Religious Freedom contains phrases equal to those in the Declaration of Independence, but its significance can only be grasped against the background of the times. Under the established church, heresy was a capital offense, and the denial of the trinity could mean prison. Towards the close of his life, Jefferson still felt that his battle for religious freedom was his hardest. This Unitarian who believed that the sum of true religion was "to love God with all thy heart and thy neighbor as thyself" argued that "speculative differences" should be as freely accepted as physical differences, and that "Reason and free inquiry are the only effectual agencies against error." His statute proclaims, "Almighty God hath created the mind free, and manifested his supreme will that free it shall remain by making it altogether insusceptible of restraint . . ."

The Declaration of Independence launched a world-shaking idea that was to become a beacon of hope to men in every land and age. In an era that believed in the divine right of kings and the feudal system, the notion that men were created equal and possessed inalienable rights seemed either mad or inflammatory. Even the new world defied the proposition with chattel slavery, poll taxes, lack of schools for the poor, and lack of opportunities and rights for one-half the race, the women. The declaration brought no immediate reform, but it raised a standard towards which the young republic might advance. Indeed, the best of American history has been the gradual realization of the dream embodied in those words.

Jefferson's standard has proved both timeless and universal. In the United States its application has extended basic rights and liberties to one group after another of formerly excluded Americans. It remains too modern for many people, including the leaders of Virginia. The minds of his countrymen have been slow to ripen, as he put it, "for a complete emancipation of human nature." As for himself, he wrote in 1819, "I am ready to say to every human being, 'thou art my brother.' "

EMILY TAFT DOUGLAS

FELLOWSHIP FACILITATORS

Throughout the United States Unitarian fellowships are appearing almost out of nowhere, like mushrooms in the spring. Wherever two or three Unitarians discover one another in communities, small and large, there is likely to appear a fellowship in the midst of them. This phenomenon is one of the most hopeful and exciting aspects of contemporary Unitarian advance.

The fellowships need help, more help than we can yet give them. This is no reflection upon our present administration, but rather upon ourselves for not having rallied more strongly behind this program. Laymen need skilled help in carrying the heavy responsibilities that fall upon them in these little, ministerless churches.

In thinking of the needs of the fellowships, we must remember that many of them may never become churches. They are in small communities where there are fewer than 50 Unitarian or Universalist families. They will always be fellowships with church schools and social and discussion gatherings, not strong enough to have their own permanent ministers.

Others will start as fellowships, but will be in communities which could support a liberal church, and they will grow gradually into churches. But this process may take from five to ten years. During that period of growth, they will need guidance, help, direction if their people are not to suffer unnecessary frustration and disillusionment.

There is the additional problem that even if the fellowships were strong enough to call ministers, we haven't the ministers today for them to call. There are at this moment more than 20 Unitarian churches in the United States without ministers, and new pulpits are becoming available more rapidly than ministers to fill them.

Do we not in this situation need to look for new ways to meet our fellowships' urgent need for leadership? I would suggest a special committee of some of our outstanding educators and ministers to plan a one-or two-year course of study designed to prepare young college graduates, probably predominantly women, for the task of fellowship facilitators.

What our fellowships need is a combination of church school director, executive secretary, and group worker, with a special knowledge of Unitarianism and its history and background, the fellowship program and its special needs in the local situation, our church school curriculum, and with the skills necessary to work with people and direct an effective organizational program of fellowship development under lay leadership.

The special committee could outline a course of reading to cover preparation in these fields. It could make plans for the recruitment and selection of promising college graduates who would be encouraged to undertake this course in preparation for a career in our church life.

Rather than setting up a school, which would be expensive, I would suggest that the actual administration and supervision of the program of study by the student be undertaken by a number of our stronger churches. The student would be supplied his living by the church during his period of training, and in return would work a specified number of hours per week in the church school and church administration as part of his preparatory experience. A diploma providing semi-professional standing within the church life could be given at the satisfactory termination of this course by the committee and the administering church.

Would not some such program as this provide the kind of leadership our fellowships need at a minimum expense and maximum effectiveness? Would not all of our churches and fellowships find it useful to have available such fellowship facilitators?

DONALD HARRINGTON

THE EPIC OF MAN

Mankind began when culture started accumulating from generation to generation among our ancestors. This was probably

(*Continued on page 32*)

UNITARIAN HORIZONS

THE IMPATIENCE OF BISHOP OXNAM

Bishop Oxnam is one of the leading Protestant churchmen in the world today. He has been president of the Federal Council of the Churches of Christ in America, one of the presidents of the World Council of Churches, and bishop successively of the Omaha, Boston, New York, and Washington areas of the Methodist Episcopal Church. Currently, he is one of the vice-presidents of the National Council of the Churches of Christ in the United States, a member of the executive committee of the World Council, and president-designate of the Council of Bishops of the Methodist Church.

Important as these high offices are, however, they are less important than the essentially simple Christian faith and character which have given Bromley Oxnam his real distinction. And it is this faith and this character that the reader will find on every page of *A Testament of Faith,* the most recent of Bishop Oxnam's many books.* He is a Christian by inheritance and by deep personal conviction. He is an American with a long record of service to his country in peace and war. He is a preacher with the breadth of social vision we have come to expect from the best Methodist leaders. He is a man of courage, sensitiveness, and warm generosity of spirit. He is also an impatient man, with the kind of impatience that endears him to his friends and ought to be forgiven even by those who provoke it. His impatience does him credit, and it might even yet transform the church.

On the Second Coming

Occasionally, of course, his impatience gets him into trouble. In Evanston, at the second assembly of the World Council of Churches, there was much talk about the second coming of Christ. When a newspaper reporter caught Bishop Oxnam by the arm and asked his opinion of "this second coming business," the bishop replied, "To me it is a contradiction in terms. If Jesus is present now, and I believe he is, why discuss a second coming?" Bishop Oxnam adds that he "heard from that from many quarters." Then he goes on to set forth his own ideas on the entire subject of the end of the world in words that are unmistakably out of line with the views of most of the theologians. He speaks of "the implications of contemporary theology, namely, that the kingdom of God cannot be reached upon this earth or in history," and flatly states that to him this is "a shocking and shattering insistence." "When I pray, 'Thy kingdom come, Thy will be done on earth as it is in heaven,' I am not awaiting the end of history for the consummation of the prayer. When I repeat these words, I mean what I say." The kind of teaching to which he objects is "a teaching that shortcircuits the flow of social justice." If Bishop Oxnam heard "from many quarters" on his remark to the reporter at Evanston, one may safely guess that he will "hear" from many more quarters when this book has been read.

"No, no, I cannot think of it this way"

Nor is the second coming of Christ the only doctrine that Bishop Oxnam calls in question. "I simply cannot reconcile the conception of hell with a God of love." "I do not believe there is an unbroken line of the properly ordained." "I refuse to believe that there is sin in the form of conception that God Himself has ordained for humanity." "But that a curse is upon man because of the sin of the first man is to me an immoral absurdity." "I cannot think of the church as a supernatural agency. To me it is a fellowship of men and women who have heard God in person say, 'Follow me.'" "It simply will not do for a thinker to explain evil and suffering due to natural causes as flowing from a so-called original sin." Of the classic doctrine of the atonement, "It simply does not make sense to me. It is rather an offense. It offends my moral sense."

Over and over again Bishop Oxnam reveals his impatience with the theologians. The pages of his book contain such phrases as "technical jargon and theological fiddle-faddle," " the speculative fustian present in writers who consider the trinity," "the heavy and at times obscure terminology of the theologians," "the never-ending attempted explanations that never really explain," "the ridiculous depths to which so-called thinkers can descend." Quite plainly he just doesn't like the way the theologians — for some of whom, to be sure, he has real respect — can set up roadblocks for what he believes to be the essential truths and values of Christianity; and in this attitude he will have the sympathy of many, many readers.

Enough for the Journey

It would, however, be seriously unfair to this brave and glowing book to let anyone get the impression that it is negative or destructive in tone. It is negative only because Bishop Oxnam would open up the high road to the simple, sufficient, and saving power of the Christian faith as he understands and lives it. He doesn't want to destroy anything except what comes between the souls of men and the discovery of God's will and reinforcing might. He believes passionately in the goodness and love of God, that "nothing can separate me from the love of God," that "God was in Christ reconciling the world unto Himself." He knows he is not a theologian, but he knows what he believes and makes that belief the guiding principle of his daily living. "I know so little about God, but what I know I have seen in the face of Jesus, and that is enough for the journey."

F.M.E.

* G. Bromley Oxnam: *A Testament of Faith,* Little, Brown and Co., 1958. $3.

NEWS OF THE UNITARIAN WORLD

DECISION ON MERGER MAY BE POSSIBLE IN MAY 1960 AFTER TWO PLEBISCITES, FULL PARISH DISCUSSIONS

A decision on the proposed merger of the American Unitarian Association and the Universalist Church of America may be possible in May 1960 under a tentative timetable reported in a memorandum issued recently by the Joint Merger Commission.

The timetable calls for two plebiscites of both denominations and widespread formal discussions of merger in the parishes.

The commision envisages presentation of the results of a final plebiscite to the annual meeting of the AUA in May 1960 and has suggested the possibility of a simultaneous special meeting of the UCA. Plebiscite returns would be due the preceding February.

Plans for such a plebiscite would be contingent upon approval by both denominations at business meetings in 1959. The commission would make available to both denominations a collation of ideas, suggestions, and criticisms received from churches and fellowships in a preliminary plebiscite. That plebiscite would be conducted in February 1959 and returns would be due the following March 15.

The preliminary plebiscite would follow a series of formal discussions of merger by churches and fellowships beginning in October 1958. The commission would distribute educational materials prior to the discussions.

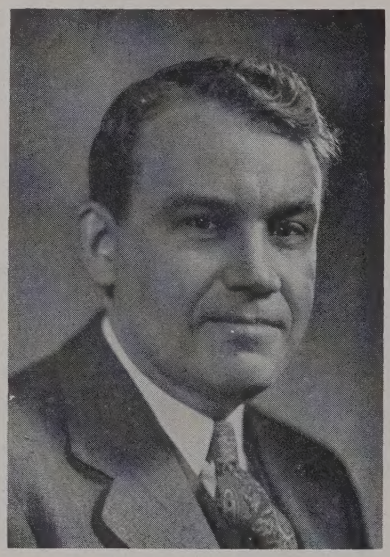
Currently, the commission is conducting discussions with key Unitarians and Universalists, which began in March and will continue in April. Dr. William B. Rice, Wellesley Hills, Mass., chairman of the commission, reported its progress to the AUA board of directors in February and plans reports to the UCA board in April and the AUA annual meeting in May.

The commission also is considering a possible plan of merger drafted by Institutional Consulting Associates of Englewood, N. J. Its report emphasized that the proposed plan has *not* been adopted by the commission, but rather is serving as a guide "to indicate the particular areas where we must do some study and in which we must seek the counsel and advice of our churches and fellowships." Sub-committees are working in such areas.

The commission's memorandum noted a number of problems about which more information is needed. "There are legal problems involving a large number of trust funds, two denominations incorporated in different states, and many complex matters which are being considered by lawyers on the commission," it stated.

"There are pension plans of various sorts. . . . The two denominations have different ways of raising funds . . . The list could be made much longer, and it will be, as we find new possibilities and situations developing."

The commission also reported it was preparing a study outline for the parishes so that they "may help us solve the major problems before us."



Rev. William B. Rice

The 12-member commission, authorized at joint biennial meetings of the AUA and the UCA at Detroit, Mich., in 1955, retained Institutional Consulting Associates early in its operation to prepare a study of the AUA denominational structure and to compare it with a similar study it previously had made for the UCA.

Later, the commission, seeking differing points of view on merger, asked ICA to study "controversial" areas. The memorandum reported: "A comparison-study is in our hands."

The commission urged that any person who wishes to express himself privately on merger communicate with the ICA director, Dr. Paul B. Gillen, 39 Park Place, Englewood, N. J. It stated that names will be held confidential if so requested.

The commission noted that it has been costly and time-consuming "to reach our present stage," and that further funds would be necessary.

"If our program has to proceed at a slower pace than some would prefer," the commission added, "we can only ask for your patience."

SUSAN B. ANTHONY HONORED

A symposium on the religious faith of Susan B. Anthony, noted for her contribution to human freedom and women's rights, was conducted recently during services at the First Unitarian Congregational Society of Rochester, N. Y., of which she was a member more than 50 years. The services marked the 138th anniversary of her birth.

RESOLUTIONS TO REFERENDUM

Resolutions proposed for action May 27 at the annual meeting of the American Unitarian Association are before the membership of churches and fellowships this month for a parish referendum. Voting in the parishes will determine which of them are taken to the floor by the AUA business committee.

Returns from the referendum must be sent to the business committee by April 26. On the basis of the voting, eight proposals normally are selected by the committee for presentation on the floor.

Late resolutions may be considered at the annual meeting by a 75 per cent vote of delegates present.

Proposed resolutions were required to be sent to the business committee by February 25 in order to receive consideration in the referendum. The committee had made no announcement of the number or content of the proposals received before the *Register*'s news deadline.

Information received from churches, however, indicated the nature of several resolutions which sponsors intended to submit.

One of the more important would resolve that delegates, "while cherishing the historic Judeo-Christian heritage of Unitarianism, affirm the universal sources and inspiration of modern Unitarian faith, and express their faith in a Church Universal, in which all religious truth seekers may come together in the spirit of freedom, each contributing his highest insights to the common quest for Universal Truth."

That resolution originated in the Community Church of New York, the minister of which, Rev. Donald Harrington, offered and later withdrew a similar resolution on the floor of the General conference last October at Atlantic City, N.J. The new resolution had support from the Unitarian Church of All Souls, New York, and the co-sponsorship of a number of other churches, including the Unitarian Church of Arlington, Va.

The Arlington church, in addition to accepting co-sponsorship of the Community Church resolution, adopted three other resolutions to be submitted to the AUA business committee. They deal with (1) action for improved human relations, (2) the need for extending birth control to combat hunger and poverty, and (3) federal aid to public education. A resolution seeking to restore the name *Christian Register* to the AUA's official publication was defeated 51 to 11; it was sponsored by Kenneth Dole, religion editor of the Washington (D.C.) *Post and Times-Herald*.

A resolution intended to pave the way for removal of the AUA headquarters from Boston to a more westerly location was adopted at a congregational meeting of the First Unitarian Church of Houston, Texas.

Whether any or all of those resolutions were transmitted to the business committee in proper form and time for consideration was not known.

ACLU BACKS TWO CHURCHES

The American Civil Liberties Union has announced its opposition to California court decisions denying tax exemption to two churches which refused to sign a non-Communist loyalty oath.

Such action, the ACLU asserted, manages "to throttle in advance freedom of speech and religion and to breach the wall of separation of church and state."

The ACLU's position was detailed in a motion presented to the United States Supreme Court to file an *amicus curiae* brief in the two cases. The cases concern the *First Unitarian Church of Los Angeles and the Valley Unitarian-Universalist Church* v. *the County of Los Angeles.* Both churches challenged the section of the California state constitution barring tax exemption to any person or organization who advocates violent overthrow of the government or supports a foreign government against the United States "in the event of hostilities." A 1953 act implemented the declaration.

The California Supreme Court ruled 4-3 in favor of Los Angeles County in both cases.

The ACLU's motion contends that the state Supreme Court's rulings should be reversed for four reasons. They are:

1. "The oath requirement constitutes an unconstitutional prior restraint on the exercise of free speech and religion." The ACLU asserts "there was no finding and there was no charge or evidence, that petitioners had engaged or were engaging in such advocacy" (of unlawful overthrow of the government) . . . "Here, the denial of a tax exemption was based solely on petitioners' refusal to subscribe to a declaration or oath . . . This presents a clear instance of an unconstitutional prior restraint or censorship on the exercise of free speech and free religion."

2. "The requirement of such a loyalty oath as a condition to a tax exemption, otherwise granted, is in effect a tax to accomplish a prior restraint on freedom of expression." Therefore, the ACLU says, "California grants tax exemption to religious bodies that subscribe to the required loyalty oath and denies tax exemption to religious bodies that fail or refuse to do so. . . . The test of taxation or exemption from taxation, under the challenged California laws, is no longer the religious use of property test, but a political loyalty test."

3. Requiring such an oath to receive tax exemption, the ACLU asserted, "violates the principle of separation of church and state and prohibits the free exercise of religion. . . . The principle of separation of church and state includes the proposition that the government should not interfere with the beliefs of any religious individual or groups, or with any acts giving expression to those beliefs unless and until it appears that such acts have actually occurred and have exceeded permissible constitutional limits."

4. "California law violates the religious freedom of each individual member of petitioner churches. Because of the nature of these churches, such an oath or declaration could not be executed by the churches on behalf of the individual members thereof. . . . These churches have no dogma or creeds as a condition of membership or which every member of the church must accept."

DEMOCRATIC PROCEDURE IN ANNUAL ELECTIONS

The March issue of *The Register* included biographical sketches of the Unitarian men and women whose names will appear on the ballot of the forthcoming business session of the May meetings. This, in accordance with Sec. 2, Article VIII of the American Unitarian Association by-laws:

> . . . The Nominating Committee shall nominate the Moderator, the Vice Presidents, the Directors (other than the President, Secretary and Treasurer), the members of the Commission on Planning and Review, the members of the Business Committee, the members of the Program Committee, and the members of (the) Council of Liberal Churches . . .
>
> The Nominating Committee shall endeavor to provide equitable geographical representation on the Board of Directors, the Business Committee, and the Program Committee, and shall seek to avoid having on the Board of Directors more than one person from any one member church at one time . . .
>
> Pages 23-4; 1957-8 *Unitarian Yearbook*

In submitting our nominations to our fellow Unitarians, we wish again to state the case for democratic procedure as it has evolved through the years and found expression in a recent revision of our by-laws.

The wide-ranging but uneven distribution of Unitarians across the United States and Canada has made the problem a difficult one. With our administrative "center of operations" in New England, where Unitarianism began, and where there are still so many more Unitarians per square mile than anywhere else — despite the great numerical increases fanning out westward and southward — the problem is always with us. Indeed, the problem increases along with our numerical growth and distribution.

Wherever we foregather and discuss our denominational concerns, the problem of democratic procedure is likely to receive consideration, and it is posed by the question, "How can we find the best qualified, the most competent and, at the same time, the most representative men and women for our many places of leadership in a denomination in which our churches and fellowships are gathered from Maine to California, and from Miami, Fla., to Seattle and Vancouver?" Such expansion as we have enjoyed during these post-war years has brought into full relief the continuing necessity of re-examining our methods of organization and administration to make sure that no person is left out, no voice is unheard, no good suggestion is turned away, and no talent, skill, or promise of leadership is wholly lost.

How do we make sure that all these concerns are included? Our far-flung Unitarian enterprise is now divided into nine regions, each with its president, secretary, treasurer, and regional director. Each region has its own central offices and its board of directors. The regional offices, therefore, are the long arm as well as the eyes and ears of our association; and they, in turn, have their sub-regions and their program, planning and other committees. Thus it is that there are strings and pathways which bind us all together, and provide the kind of communication which makes possible the work of a committee such as ours.

The information about Unitarians in every nook and corner of our denomination must come from these widely distributed centers of activity. Here are the men and women who are the leaders in their varied fields of interest, and whom our committee must discover with the help of the regional and sub-regional officers.

Thus is our responsibility outlined for us. The by-laws are a response to the obvious need of proportionate geographical representation. Obviously, too, it is desirable that there be a balance of ministers and laymen, and a balance of such special skills and experiences as the work of our denomination requires. We need lawyers, bankers, educators, and business men. We need men and women with a sensitive regard for the social ideals and concerns of our liberal faith. There are certain social, or intellectual, or "spiritual" qualities which need to be kept in mind in the selection of those who make up our committees; and there are differences of opinion as to the most democratic and the most effective procedure in finding such leaders.

There are those who would prefer to see the nominating committee present two names, rather than one, for each office. The difficulty in the way of such a procedure is that the delegates who cast the votes cannot be given the necessary information upon which to base their choice. If the committee cannot decide, how should they be expected to do so? Moreover, the nominees are not all equally well known, and it is the experience of nominating committees that the better known name is the most likely to be elected, regardless of the more subtle — or weighty — qualifications which might make the other the wiser choice for the office for which he has been nominated.

Thus, also, nomination by petition would seem to be good democratic procedure. Few provisions in the by-laws would be more undemocratic than to make such a course of action impossible. The difficulty, however, is that the delegates at the annual meeting cannot take time to weigh the problem of regional balance, and the balance of special responsibilities, assignments, and skills, with the result that some regions have more than their fair share of representation, and others less, and that some specialized tasks and concerns remain unprovided for.

These, then, are some of the problems which your nominating committee must reckon with whenever its members meet to draw up a slate of nominees. In my several years on the committee, I have been deeply impressed with the conscientious

(*Continued on page 27*)

USC DIRECTOR IN KOREA

Dr. Frank Z. Glick, executive director of the Unitarian Service Committee, left Boston March 8 for the Far East for consultations in connection with two USC projects in Korea and Cambodia. He expects to return in May.

Dr. Glick planned to spend at least six weeks in Korea after arrival March 12 to consult with the three Korean men provided an American graduate education by the USC and with staff members at Seoul National University regarding the planning and launching of a new curriculum in social work at the university. The American-trained Koreans will teach the social work courses when the school year begins April 1.

Dr. Glick will leave Korea about May 1 for Cambodia, where he will inspect the facilities and confer with personnel of the USC's elementary teacher training project in a village near Pnom Penh. The project, undertaken in 1955 under contract with the International Coöperation Administration of the State Department, is expected to train several hundred student teachers and will accommodate several hundred elementary pupils. The original three-year contract is expected to be renewed to expire June 30, 1961.

SHUTE HEADS USC DRIVE AGAIN

J. Ray Shute, Monroe, N. C., has been named national campaign chairman of the Unitarian Service Committee for the second consecutive year.

Vice-chairmen will be Mrs. Clarence Ball, Syracuse, N. Y.; Laurence Channing, Boston; Dr. Rubin Gotesky, Athens, Ga., and Mrs. Lawrence Steefel, Minneapolis, Minn.

Honorary chairmen are Percival Brundage, Washington, D. C., and Peter I. B. Lavan, New York, N. Y.

'RELIGION FOR SANENESS'

A unique conference "to consider comprehensively how the spiritual resources of this country can be mobilized to save us" concluded two days of discussion recently in Chicago, Ill. Sponsored by the Federated Theological Faculty of the University of Chicago, it brought together prominent theologians, educators, and business executives seeking answers to the new human problems posed in an atomic age of satellites and guided missiles.

"We are convinced," declared Dr. Jerald C. Brauer, dean of the federated faculty, "that only religion can provide man with a saneness of mind, a critical judgment and a resource for genuine give and take that will enable him to cope with the tremendous potentialities which have arisen within the atomic age."

Gardner Murphy, director of research of the Menninger Foundation, urged the development of "a broad and rational perspective" toward new efforts to develop a "strategy for peace," while warning of the "hypocrisy" of racial and religious discrimination throughout most of the Christian world.

Dr. Seward Hiltner said that "our situation is unprecedentedly fearsome" and saw "provincialism" and "our moral righteousness" as signs of "our religious and spiritual immaturity." Christian faith, he said, "may evoke the courage with which our central fear can be faced and thus help unleash the resources we so desperately need to draw upon." Dr. Hiltner is professor of pastoral theology of the federated faculty.

BOARD HEARS PLEAS FOR ADDITIONAL STAFF MEMBERS

February 11, 1958

A regular meeting of the Board of Directors of the American Unitarian Association at 25 Beacon Street, Boston, was called to order at 7:37 P.M.

Dr. Eliot reviewed the development of the Unitarian movement over the past 20 years and stressed the need for additional staff members in the Department of Extension, the Department of the Ministry, and the Division of Publications. Rev. Richard Gibbs reported a need for a staff worker in the Department of Extension to work closely with fellowships and small churches. Rev. Leon Fay reported an urgent need for an associate director in the Department of the Ministry to be in charge of recruitment. Rev. Walter Donald Kring, reporting for a special committee appointed by the AUA Board in October to study the problem of "internal public relations," presented the committee's recommendation that a staff member be employed in the Division of Publications to be responsible for such relations. Thomas Bledsoe presented a memorandum detailing the need.

The meeting was recessed at 10:03 P.M. until Wednesday morning.

February 12, 1958

The second session of the Board of Directors was called together at 9:35 A.M.

The Board rescinded its action of May 29, 1957, setting the date of the next annual meeting as May 27, 1958, and changed the date to May 26, 1958.

The Board heard a petition bearing the signatures of more than 160 Unitarians and submitted by Miss Elizabeth Abbott Smith of Arlington, Mass., requesting the Board to give consideration to restoring the word *Christian* in the title of *The Unitarian Register*. It was agreed that the matter was one upon which the Board would not act without specific instructions from an Annual Meeting.

The treasurer presented a budget summary, noting that expenditures for the first nine months of the year were at the usual level with the exception of those of the Division of Publications.

Judge Brooks, reporting for the Executive Committee, said that as a result of a claim made by the AUA for restitution of its loss due to the destruction of the Unitarian Church in Budapest, Hungary, it appears that the Association will receive at least $21,600.

The Board voted to accept the report of the Unitarian Award Committee recommending posthumous bestowal of the annual Unitarian Award for 1958 upon Dr. A. Powell Davies. It also voted to ask Dr. Dale DeWitt to prepare the citation and Dr. Errold D. Collymore, chairman of the Unitarian Award Committee, to present it to Mrs. Davies at the anniversary banquet.

The Board also voted to approve the election of Herman E. Muller as a trustee of Hackley School. Such approval is required by the school's by-laws.

O. T. Gilmore, reporting for the United Unitarian Appeal, said that the Starr King School for the Ministry has applied for participation in the Appeal.

The Board voted to receive into membership in the Association the Unitarian Fellowships of Edmonds, Wash.; Lawrence, Kan.; Fort Lauderdale, Fla.; Flagstaff, Ariz.; Vermillion, S.D.; Ashtabula County, Ohio, and Manteca, Cal.

The Board also voted to receive into membership with church status the First Unitarian Church of Jacksonville, Fla., and the Unitarian Fellowship of Bloomington, Ind.

The Board voted to establish the College Centers Committee as a permanent committee and to limit the participation of the Extension Committee in the subsidizing of churches in college centers to the three now being administered (Ann Arbor, Mich.; Iowa City, Iowa, and Urbana, Ill.).

The Board also voted to enable exceptions to the general policy of not subsidizing fellowships "when the Director of the Department of Extension, in consultation with the Regional Director, the Fellowship Director, and the chairman of the Extension Committee, believes it is wise as a matter of denominational strategy."

On recommendation of the Advisory Council, Division of Churches, the board voted to set up a committee of three to "study the whole problem of leadership in the denomination" and to report at the Board meeting in May.

The Board heard a report from the Joint Merger Commission, presented by Dr. William B. Rice, chairman. The report included proposed plans and a tentative timetable for procedures. Mr. Rice reported that the Commission would need further funds and the Board voted that the AUA underwrite the difference between whatever the Universalist Church of America appropriates and the amount needed, up to $2,250.

Judge Burkholder reported that the Development Campaign Committee had reached its full complement of 13 members with the acceptance of Philip E. Stevens of northern New England. The Board authorized the Executive Committee to appoint alternates or make changes in the membership of the Development Campaign Committee, when needed.

The Board also voted that "due to prevailing circumstances, the Committee is unable to carry out literally the mandate from the Annual Meeting and feeling that it is operating in the spirit of that resolution, the Board hereby authorizes the Committee of Thirteen to employ the James V. Lavin Company to work with the Committee to promote the development fund program at a cost not to exceed $6,000. . . ."

At the request of Dr. Dana McLean Greeley, the Board voted that the AUA accept responsibility as an institutional sponsor for "visitors from across the seas" who at-

(*Continued on page 27*)

DIGHTON CHURCH, BUILT IN EIGHTEENTH CENTURY, IS ONE OF MOST EXQUISITE COLONIAL CHURCHES STANDING

Beautiful, beloved — with its delicate sky-reaching spire of rare beauty, its simple white exterior, the Revere bell's clear tones calling to worship over the countryside — the Dighton Unitarian Church is one of the most exquisite churches of colonial architecture left standing.

Just off Route 138 in Dighton, Mass., on Elm Street, the church stands on the site of the original log structure built during the reign of King George III of England. The present church was built in 1798, without tower or bell.

In 1827, Joseph Revere, son of Paul Revere, poured, in Canton, Mass., the pure-toned bell which still rings. Tradition claims that when the bell was to be poured, parishioners rode on horseback the weary miles to Canton, where they threw silver dollars into the molten metal to improve the bell's tone. The bell is one of 29 of 400 cast at the Revere foundry that still ring.

The church and parsonage are closely associated with Ezra Stiles, who, when driven out of Newport, R. I., by the British, took refuge there. He later became president of Yale. William Ellery, a signer of the Declaration of Independence and grandfather of William Ellery Channing, was mentioned often in the old records.

Maj. Hodijah Baylies, *aide de camp* to General Washington and a personal friend, lived in the beautiful house now used as a parsonage.

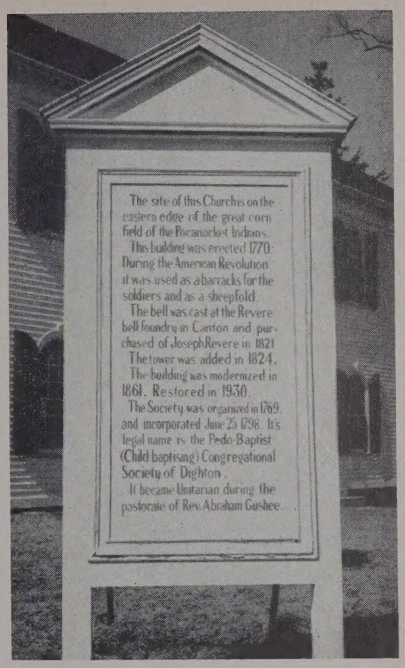
Beyond the church, to the west, lies the elm-shaded cemetery, surrounded by a stone wall which has an interesting story. Cattle were allowed free range and the green grass in the cemetery led them there; havoc ensued! Stones were broken, flowers were eaten, and as the cattle became a nuisance, a stone wall building bee was organized. The wall is still intact, an example of a fast disappearing craft. A set of stepping stones is laid into the wall beside the wrought iron gate.

Beside the south entrance to the church-encompassing driveway is a set of huge stones forming mounting blocks for earlier day horseback riders.

Inside the church, a hall opens into the main auditorium. As the doors are opened and the lovely, simple, colonial architecture is seen, a gasp of appreciation almost always comes from strangers. Soft cream walls; white woodwork, kept spotless by parishioners who truly love its beauty; graceful chandelier; double rows of tall, small-paned, clear glass windows; tulip shaped pulpit surmounting graceful stairs on either side, all topped by an acanthus leaf scroll holding one of the few remaining sounding boards. There are slave pews, paneled walls, and a pewter-piped organ, the original of which came from Harvard Chapel and was played at the Peace Jubilee in 1869.

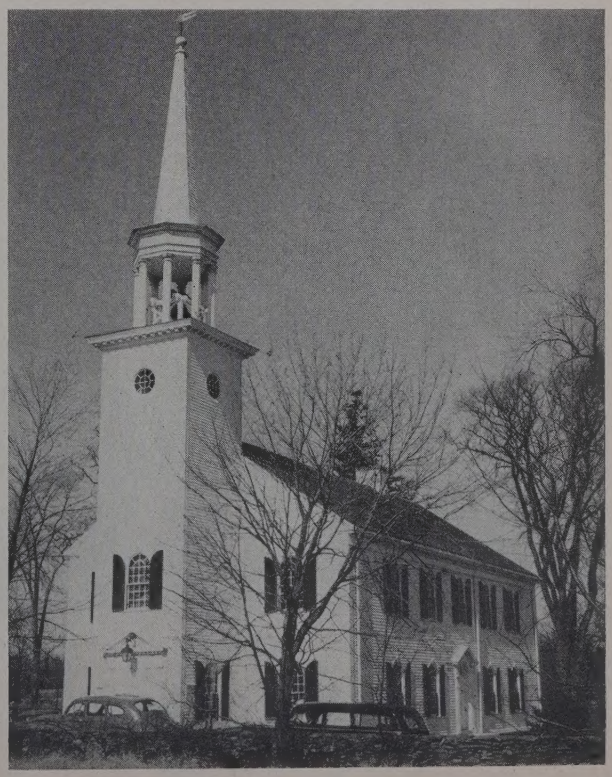
The remodeling in 1861 apparently did not please the parishioners, but in 1930 Mrs. Walter Baylies, wife of one of Maj. Hodijah Baylies' descendants, had the church and parsonage re-done in completely colonial lines, as nearly like the original as possible. Now the church stands as a memorial to the Baylies family, to the architect and builders, and to the artists of colonial days who dreamed its beauty.

RUTH HOWLAND



MARKER RELATES HISTORY: Visitors to the Dighton (Mass.) Unitarian Church find its property marked by the above sign, recounting highlights of the church's history. The church was organized in 1769 and the original log structure, erected the following year, served as a barracks during the American Revolution. Though long known as the Dighton Unitarian Church, it retains its legal name: the Pedo-Baptist (Child Baptising) Congregational Society of Dighton.

COLONIAL BEAUTY PRESERVED: The Dighton (Mass.) Unitarian Church, built in 1798, today preserves the beauty of colonial architecture, inside (below) and out (right). Remodeled in 1861, it was restored in 1930 to as nearly its original appearance as possible, except that the original had no tower or bell. Notable in the interior is one of the few remaining sounding boards, suspended over the tulip-shaped pulpit.



THE CHURCHES

WASHINGTON AREA ADVANCES

A resolve to incorporate the Greater Washington Association of Unitarian Churches and the incorporation of a new church mark continued Unitarian advance in the Washington, D. C., area despite the loss of Dr. A. Powell Davies, to whom much of the earlier growth in the area is credited.

Dr. Davies, minister of All Souls' Church in Washington, died last September. The church's pulpit committee has been screening 50 or more candidates for a new minister.

The Greater Washington Association previously has been known as the Greater Washington Committee for Unitarian Advance. It includes ministers, board chairmen, and other representatives of the Unitarian churches and centers in the area. New by-laws empower the group to give financial assistance to churches and centers, operate training conferences, purchase educational materials, coördinate and finance joint advertising, aid in recruitment of ministers, and serve as a central organization for exchange of ideas and experiences.

The new church, seventh in the area, will be known as the Davies Memorial Unitarian Church; it formerly was the Southeast Unitarian Center. Rev. Ralph W. Stutzman, assistant minister of All Souls' Church, is acting as minister of the Davies Memorial Church.

Statistics compiled recently show a total membership of 3,490 and a total church school enrollment of 2,241 in the area's eight Unitarian societies. The figures include (church membership listed first):

All Souls' Church, 1,392 and 285; Unitarian Church of Arlington, Va., 765 and 630; College Park (Md.) Unitarian Church, 138 and 141; Davies Memorial Unitarian Church, 109 and 106; Fairfax (Va.) Unitarian Church, 143 and 169; Unitarian Church of Montgomery County, Maryland, 720 and 628; Rockville Center, 86 and 108, and Mount Vernon, 137 and 174.

The Fairfax church recently purchased six acres of land for a church building, the College Park church has been planning a parsonage, and the Arlington church recently completed successfully a $150,000 fund drive to build a main church unit.

Greater Washington Unitarians held their annual banquet February 28; Supreme Court Justice William O. Douglas was the scheduled speaker.

MAINE CHURCH IN MOVIE

Audiences viewing the current motion picture, "Peyton Place," get frequent glimpses of the First Church in Belfast, Maine, where numerous sequences were filmed. The film includes a 60-second close-up of the church's Wayside Pulpit.

SUNDAY SERVICES RESUMED

Sunday morning services for the Unitarian Society of Fort Wayne, Ind., have been resumed after a poll of members and friends of the congregation indicated that they satisfy more Unitarians than they irritate, the church newsletter reported.

Hymns, responsive readings, and meditations had been discontinued after criticism had been voiced at a worship discussion. All were approved by a majority of the 97 persons returning a detailed questionnaire, though use of responsive readings trailed that of hymns, meditations and a doxology.

"The questionnaire has uncovered a small but real liberal Christian sentiment within the society," the newsletter reported. About 20 per cent favored use of the Lord's Prayer every Sunday "or for communion to be offered by the society."

The questionnaire produced one surprise. "Only a minority (37) indicated content with the present name *Society*," the newsletter reported. "Seventeen preferred *Unitarian Congregation* and 34, *Unitarian Church.*"

Rev. Hugo Leaming, minister, commented: "The most important lesson of the questionnaire is: no hymn book, no denominational office, no custom of other churches is the basis of what we do. The basis is what we *want* to do, in the give and take of differing persons seeking to walk together in fellowship."

UNIT ACTS TO BECOME CHURCH

The suburban Williamsville unit of the Unitarian-Universalist Church of Greater Buffalo, N. Y., has decided to incorporate as a church under the name *Unitarian-Universalist Church of Amherst,* marking another step in dissolution of its ties with the Buffalo church, its sponsor and backer for its four years of existence.

The decision capped a period of rapid recent growth which resulted in reception of 53 new members at a December service, increasing the size of the congregation by 32 per cent. Membership January 1 totaled 220 and there were more than 160 children in the church school. The society had been without a minister or religious education director since September.

The Williamsville unit has been a "do-it-yourself" society, of necessity. Financial support and leadership are broadly based.

The unit's every-member canvass attained its $15,500 goal in two weeks. Members contributed their labor to remodel their old church building, inside and out.

Committees supervise all phases of church activity. A churchmanship committee helps visitors to become acquainted, keeps trace of old and new members, and opens lines of communication. With the religious education committee, it sponsored a weekend family conference at Camp Lakeland last fall.

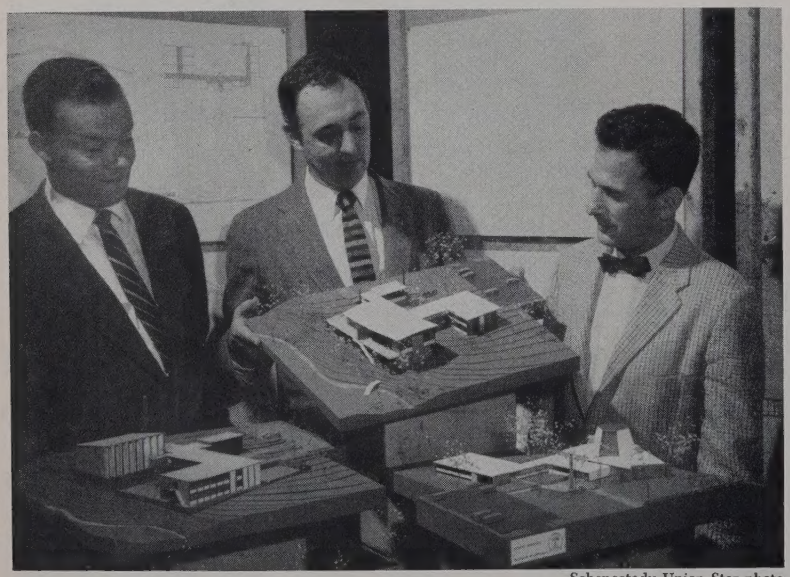
Meantime, the old Universalist church from which the Williamsville unit sprang stands empty in downtown Buffalo. It has an impressive brick exterior, leaded stained-glass windows, a cushioned seating capacity of 500, and ample classroom space. If it can be sold, steps may be taken to relieve the congestion which rapidly is becoming acute in Williamsville.

ANOTHER BATTLE FOR SPACE

Vancouver, B. C., Unitarians reap an especial satisfaction when they see their church school in session in a "Sunday school house" adjoining the Unitarian Church of Vancouver. They remodeled the structure themselves.

Forty or more volunteers provided the labor to knock out walls, alter wiring, build

(*Continued on page 23*)



Schenectady Union Star photo

SCHENECTADY UNITARIANS VIEW CHURCH MODELS: Members of the First Unitarian Society of Schenectady, N. Y., recently viewed models of 10 church buildings designed especially to fit their needs by a class of graduate students in architecture at Rensselaer Polytechnic Institute. Looking at some of the models (left to right) are Cleveland Howard, choir director; Prof. Donald Mochon, who helped guide the project, and Prof. Walter Lowen, building committee chairman.

A UNITARIAN IN WASHINGTON

By MARY HILLYER BLANSHARD

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press best-sellers. Information about the UFSJ is available from its headquarters at Apt. 16, 133 North Dithridge Street, Pittsburgh 13, Pa.

The shrill voices on Capitol Hill explaining and defending *Sputniks* and Explorers, gas lobbies, and Federal Communications Commission derelictions have drowned out the quiet but firm statement of 28 presidents of Jesuit colleges. The statement should have been rated one of the major news events of the year.

The 28 presidents unequivocally declared that if Congress votes federal aid to education, Catholic schools should get their share on an "across-the-board basis for all students and all institutions." For years official Roman Catholic leaders have been denying that they made such a demand — witness Cardinal Spellman's assertion in the controversy with Mrs. Roosevelt that the church sought only "welfare" benefits — but now we have the complete demand in the written word.

This policy comes as no surprise to students of the Catholic press. The present "injustice" of our tax laws — limiting public funds to public schools — has been stressed in Catholic publications continuously since 1948.

It is puzzling to know why the Jesuit presidents issued the statement. Some observers in Washington think it was ill-timed and will handicap gravely any Catholic candidate for the presidency. The *Washington Post* crisply condemned the program of federal aid for private schools as "disastrous" and predicted that if the Jesuits speak for the entire Catholic church, they could "irretrievably doom any federal aid program."

Gas lobbying boomerangs

One of the boomerangs in Washington this session of Congress has been the gas lobby fiasco. High pressure lobbyists have been working to get the Harris-O'Hara gas price increase bill passed. An analysis shows that it might cost the 27 million gas-consuming families a billion dollars a year. Sixty mayors have been opposing the bill.

But the *coup de grace* was given the bill in Texas when Republicans raised $100,000 for the party and for Joseph Martin who "has always been a friend . . . of the oil- and gas-producing industries." Wisely and swiftly, the tainted gold was refused by the Republican National Committee and President Eisenhower.

A wise editorial writer has suggested that the money be used to "further the exploration of oil and gas reserves or to investigate the industry and save it from its friends!"

Morals and communication

Congressman Oren Harris of Arkansas is chairman of the House Interstate and Foreign Commerce Committee. Its subcommittee on legislative oversight was chaired by Congressman Morgan M. Moulder, democrat of Missouri. But when shocking revelations began to appear under Dr. Bernard Schwartz' investigations, Dr. Schwartz was fired, Mr. Moulder resigned, and Mr. Harris took over.

After Dr. Schwartz was dismissed, he was summoned to appear before the committee. In the large, gracious Ways and Means Committee room of the New House Office Building, the hearing began with a dozen cameras turned on Dr. Schwartz. The professor was not the least ill at ease on the answering, rather than the questioning side, of the hearing.

It is newspaper and *Congressional Record* history now — the Channel 10 case in Miami involving FCC Commissioner Richard Mack. But what is not on the record is why the administration has seen fit to delay so long in initiating a thorough probe of a malodorous situation.

We think now is the time to ruminate on morals and government integrity. Let's not equate organized religion and morality, because some of the men of greatest honesty and integrity have been free thinkers. But most government officials, elected and appointed, go out of their way to make a public display of their religious affiliations.

It is pertinent, then, to inquire what is right and what is wrong. Does our government have a more lenient attitude toward corruption — there is no other word for it — than the AFL-CIO? Perhaps the White House should create an Ethical Practices Committee.

The United Arab Republic

Every year at Christmas time in Washington, the Pageant of Peace is displayed for the pleasure of its citizens. A gigantic Christmas tree is lighted by the President and is flanked by smaller trees, tokens of coöperation from the various embassies. Christian and non-Christian nations send their greetings to emphasize the universality of man's desire for brotherhood. There is always one collective greeting "from the Arab nations." To many, this has seemed slightly more menacing than peaceful.

Now the United Arab "Republic" has been proclaimed by President Nasser of Egypt. The first nation to join Egypt in that dictatorship was Syria. The power to choose *all* members of the "legislature" was given to Nasser.

There is a disturbing similarity in this pattern and the one followed by Hitler. The words are those of democracy; the reality is totalitarian rule. The policies of the new "republic" are doubly important to the West because 90 per cent of the oil of the Middle East must flow through this new area — via pipelines and the Suez canal.

Washington is more alert today to the dangers implicit in the bold move by Nasser than it was in the 1930's to Hitler's march to power and war. But our choice of Middle Eastern allies is not easy. Democracy does not come naturally to those countries. Russia overtly is egging Nasser on, in his drive to power, and one can only hope that this is not the prelude to a 1958 version of the 1939 Hitler-Stalin pact.

Lengthening lines of unemployed

That Washington is in no mood to permit a repetition of the depression of the 1930's is apparent. This time there will be no bread lines, no apple sellers, and no march on Washington — we hope.

You could not call the AFL-CIO conference in March a march on Washington — it was a meeting of top union leaders who soberly discussed the rising tide of unemployment. Well they might, as the unemployed queued up to receive unemployment compensation. Politicians are disturbed and emergency action is being planned.

At this writing, the number of unemployed is nearer five millions than four. An emergency request has been made for 33 million dollars merely to *administer* the increased costs of servicing unemployment compensation and 43 million dollars was made available for direct payments to unemployed veterans and federal employees.

Many bills are before Congress to cope with the depression (recession, leveling off, or call it what you will). Most of the bills seem to stem from the Democratic side of Congress. Senator McNamara of Michigan wants tax-cuts; Senator Kennedy of Massachusetts and Senator McNamara have introduced a bill to improve the unemployment benefit system, Senator Gore of Tennessee has the most fundamental bill — federal assistance to states and local governments for public works and public improvements.

The administration continues to have a "chins up" attitude toward unemployment, believing that the tide will turn by late spring. If this does not come to pass, several remedies are available, including a two billion-dollar federal construction program.

When economic facts are needed on Capitol Hill, the line forms at Senator Paul Douglas' door. By Republicans, he often is termed "the prophet of doom and gloom." By others, he is considered a reliable, socially-minded realist. As early as 1954, economist Douglas called attention to the rise in unemployment.

Washington looks ahead

When our Explorer satellite began whizzing about the skies, it became easier for Congress to plan with confidence for the future. Panic and humiliation have subsided. Now we are preparing to move into outer space — even predicting a man-made trip around the moon and back!

The forward look into uncharted outer space is official. The Senate has created a 13-member committee of its top men to study the question. They will be guided by Dr. James Killian's report to the President, and have every intention of reporting a bill for action by June 1.

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

THE GLORY OF THE ONE BREAKS IN

I am come that they might have life, and that they might have it more abundantly.

John 10:10

All things are divinely natural.

Through the medium of all things without distinction, I have passionately worshipped.

Andre Gide

Nature is too thin a screen; the glory of the One breaks in everywhere.

Ralph Waldo Emerson

The world lives by its incarnation of God in itself.

Alfred North Whitehead

To see a World in a Grain of Sand,
And a Heaven in a Wild Flower,
Hold Infinity in the palm of your hand
And Eternity in an hour.

William Blake

I say no man has ever yet been half devout enough;
None has ever yet adored or worshipped half enough;
None has begun to think how devine he himself is,
and how certain the future is.

Walt Whitman

PRECIOUS THINGS

Blessed of the Lord be his land:

For the precious things of heaven, for the dew,
And for the deep that coucheth beneath;

For the precious things of the fruits of the sun,
For the precious things of the growth of the moons,
For the precious things of the earth and the
fulness thereof;

For the chief things of the ancient mountains,
And for the precious things of the everlasting hills.

Deuteronomy 33:13-16

SPRING

At the first hour, it was as if one said, "Arise."
At the second hour, it was as if one said, "Go forth."
And the winter constellations that are like patient ox-eyes
Sank below the white horizon at the north.

At the third hour, it was as if one said, "I thirst";
At the fourth hour, all the earth was still:
Then the clouds suddenly swung over, stooped, and burst;
And the rain flooded valley, plain and hill.

At the fifth hour, darkness took the throne;
At the sixth hour, the earth shook and the wind cried;
At the seventh hour, the hidden seed was sown;
At the eighth hour, it gave up the ghost and died.

At the ninth hour, they sealed up the tomb;
And the earth was then silent for the space of three hours.
But at the twelfth hour, a single lily from the gloom
Shot forth, and was followed by a whole host of flowers.

John Gould Fletcher

LIFE, VALIANT AND ADAPTABLE

The farther men gaze through the telescope, the vaster and more enigmatic does heaven appear. The closer they stare into the microscope, the more valiant, adaptable and conquering does life, mortal life, reveal itself. Science can give you today the chemical formulae for the cells in the leaf or the starfish, but the life in these cells remains unknown, of an unguessed origin. Perhaps it will always remain so.

Enough for us, while we live this life, that it is the unexpected and dazzling flower that sprang out upon this rock of earth. It is the manifestation of some long, slow will to victory that is held up to the sky and the stars. It is the signal in universal language that, to the firmament executing its glittering and faultless movements, answers back: Here too are order and supreme command.

And here, also, is the intelligence of man which, entertaining now these evidences, dares both to question and believe. To such an intelligence there is no longer any gulf between the conclusions of science and tolerant religion. For the discoveries of science are due not to the greatness of man but to the awesome greatness of the order. That order is not inscrutable; it invites to exploration like a beautiful corridor. But this leads not into a labyrinth like the Minotaur's — a tortuous whim of madness where dark things are done — but into a vast, an infinite temple. Man is born into the order; he is always a part of it; and whatever indignities he suffers, that order cannot be outraged.

Donald Culross Peattie

THE ETERNAL WAY

He is that one Desire, that life, that breath,
That Soul which, with infinity of pain,
Passes through revelation and through death
Onward and upward to itself again.

Out of the lives of heroes and their deeds,
Out of the miracle of human thought,
Out of the songs of singers, God proceeds;
And out of the souls of them his soul is wrought.

Nothing is lost: all that is dreamed or done
Passes unaltered the eternal way,
Immerging in the everlasting One,
Who was the dayspring and who is the day.

Harold Monro

AN EASTER PRAYER

O Thou who makest the stars, and turnest the shadow of death into morning, we lift up hearts of praise this day for the bright shining of the immortal light, for joy breaking like sunlight through the dark clouds of sorrow, for hope overarching horizons beyond which we cannot see, for the transmutation of suffering into compassion and the crown of thorns into a crown of glory.

We are conscious this day of more than we can express. Unseen guests throng our memories; the music of an invisible choir breaks softly into our prayers. We are aware of the sorrows, the joys, the affections, the devotion, the shared doing and seeking, that have made this place grow dearer and more beautiful. We think with gratitude of our beloved dead, moving with us and leading us on in the glorious company of those who gave the world their insight and spirit. To the ideals of this larger communion, visible and invisible, we would dedicate ourselves anew this day.

Thou who art seen in the springtime beauty of bud and blossoming, known in the wonder and the upward reach within the souls of men, give us to see with gladness this day that beyond all wintertimes of the spirit there await us other seasons of life and light and fulfilment, in the eternal Now of thy Presence. Amen.

How holy the holy shrines?

Innocent pilgrim must be prepared for shocks, including fakery, ugliness, vulgarity

By BEN H. BAGDIKIAN

A triangular tile set into the Franciscan chapel on the "Mount of Beatitudes" above Israel's Sea of Galilee bears the inscription: "A.D. MCMXXXVII XV Italica Gens." This legend provides a hint of the commercial, political, and religious exploitation of what has been called "The Cult of the Holy Places" in Christianity's Holy Land around Palestine.

The Anno Domini 1937 is understandable. The chapel was built that year by Italian Franciscans to mark the place where — as the more scrupulous guides say painfully — "tradition has it" Jesus delivered the Sermon on the Mount. Some scholarship has it, of course, that the sermon was not in fact a single delivery given in a specific place but a collection of Jesus' aphorisms compiled by his later biographers and set by them in a sermon along Galilee.

The most secular scholar usually will admit that tradition, even unsupported by provable historical data, can serve as an accurate reflection and projection of human values. But the "XV Italica Gens" comes under no such charitable license. "Fifteen, the Italian People" means unmistakably the year 15 of the Reign of Il Duce. The Year of Our Lord and of Benito Mussolini are thus joined in ceramic bliss in the name of the Sermon on the Mount.

Grosser shocks to come

Thus warned, the innocent pilgrim looking for the physical remains of the drama of early Christianity should be prepared for the grosser shocks to come. For the most part the shrines of the Holy Land are aesthetically ugly, historically fantastic, and operationally vulgar. It is no testimonial to Christian piety that so many pilgrims dutifully troop through fake tombs of Christ—and some of them must be fake because there usually are three "genuine" tombs operating in Jerusalem.

Needless to say, Christianity is not alone in the invention and exploitation of holy places. The rock of Abraham's sacrifice, once a shrine of Jews, probably was identified by an error in text. The Moslem Mosque of Omar in Jerusalem displays hair from the prophet's beard. Technology has reached the minarets. Muezzins in the modern cities no longer trudge up the winding stairs five times a day. Instead they flick the switch of a record player that pipes the high-pitched prayers to loudspeakers mounted on the platforms.

Ben H. Bagdikian is an award-winning special writer for the Providence (R.I.) Journal-Bulletin *and was a theme speaker at last October's joint biennial conference of Unitarians and Universalists. He is a member of the* Unitarian Register *editorial advisory committee.*

One prefers an honest, vulgar change, however, to artificial enshrinement. It is not particularly poetic to visit the tomb of the poet Khalil Gibran high in the hills of Lebanon and find an enameled "Pepsi-Cola" sign tacked on the wall near an advertisement for "Mississippi Casino and Cozy Inn." It is not poetic to park in ancient Bethlehem under signs reading, "Bethlehem and District Chamber of Commerce" and "Bethlehem Association of Manufacturers." Yet, this is an honest commercialism compared with that draped in pious black and pushed in the name of the spirit.

In Bethlehem, for example, rival branches of Christianity struggle — literally — for possession of holy places. Inside the Church of the Nativity at what is supposed to be the site of Jesus' birth, there is, for the sake of the unimaginative pilgrim, a life-sized marble model of a baby lying in a crypt. On a marble floor is the legend, "Here Jesus Christ was born of the Virgin Mary," and marking the precise spot — by divinations not given — is a silver star. This star was stolen in 1847 during one of the intramural Christian quarrels. It was returned by the Greek Orthodox Church — one of the most prolific discoverers and embellishers of holy places.

Christmas eve brings clashes

Catholics in the city observe the Gregorian calendar while the Eastern Orthodox follow the Julian. This means that when the Catholics are celebrating Epiphany on January 6, the Eastern Orthodox are celebrating Christmas. When the bells ring at 10 o'clock on Christmas eve, it is frequently the signal for Bethlehemites, including the Moslems, to go to watch the processions clash. In the past there have been blows struck, but more recently the conflict has been limited to calls, hissed imprecations and an occasional shove.

The multiplication of holy places is a process that works anywhere in the area, usually with little relationship to even fundamentalist biblical tradition. At Mount Tabor, according to the Bible, Jesus and the disciples saw Moses and Elias materialize before them. Peter exclaimed, ". . . if thou wilt, let us make three tabernacles in this place, one for thee, one for Moses, and one for Elias." Jesus decidedly did not will it. But today there are on the site, built by contributions from American Catholics, three tabernacles, one for Jesus, one for Moses, and one for Elias.

Minor biblical sites 'located'

In Nazareth, it is not the "Nazareth Bar & Grill" that strikes one, or even the fact that it is now pretty much a Communist town with a Communist mayor. It is the proliferation of holy places, mentioned only in passing in the Bible, yet "located" with ostentatious accuracy. In the Shrine of the Annunciation, where tradition has it the archangel Gabriel appeared to Mary, there is a precise bronze marker set in marble. This edifice was built in 1730 on a site first recorded in the fifth century. In the Church of St. Joseph there is an "altar of the holy family" created 400 years after Christ and now bearing most noticeably across its front the proud slogan *Elaboratum Neapoli* (manufactured in Naples).

Shrine erected on 'very spot'

The precision with which creators of holy places worked hundreds of years after events barely mentioned in the Bible can be seen also on the "Hill of Precipitation." There, tradition has it, an angry crowd went to hurl young Jesus over a cliff but he miraculously disappeared. His mother, running after the crowd, saw them return without him and fearing the worst, fainted. On this "very spot," in the year 700, was erected Our Lady of Fear shrine.

An appearance of extreme age is sometimes cultivated to strengthen a shrine's authenticity. "In the original" synagogue of Jesus in Nazareth, there is a false front with special black mortar laid on to make it look ancient. It really is an 11th century Greek Orthodox structure.

One passes from Moslem Jordan to Jewish Israel in the pilgrimage to Christian holy places, but one must remember to visit the Arab places first. With few exceptions, Arabs boycott anyone who has an Israeli visa in his passport. Some shrines and relics cannot be viewed easily because of this.

One wonders what would have happened to the ancients if they had had to cope with border restrictions. St. George, for example, was born at what is now Lydda, Israel, so he would have been denied a visa to slay the dragon in what

is now St. George's Bay in Lebanon. (St. George, by the way, is an international relic: most of his body is in Portofino, Italy; his head is in Rome; a hand is in Genoa; a finger rests in London).

Monstrosity recalls crucifixion

Perhaps the most popular single holy place is the Church of the Holy Sepulchre in Arab Jerusalem, the ugliest building this observer ever has seen, a monstrosity erected to cover what some tradition says is the place where Jesus was crucified, annointed, laid away, and resurrected.

It is a gross black building, shored up by naked steel beams inside and out. To prevent Arab boys from climbing on them, the beams are entwined with barbed wire, giving an appearance of New York's Pennsylvania station in a state of military siege.

Inside and outside the church, Moslem venders sell picture postcards, "true pieces" of the cross, and coffee (which they make inside the church on the floor). Some smoke their naghiles, others repeat the Koran, dutifully turning towards Mecca. Jordanian soldiers — Moslems — in spiked helmets try to be helpful, explaining, as one did to an old minister from New Jersey, "And that is where they took Our Lord. . . ."

The guide points to the "stone of unction" on which "tradition has it the Lord's body was annointed . . . The stone was placed here in 1812."

The heart of this shrine is the tomb from which Jesus is said to have risen. About a dozen people can be admitted to the outer of two chambers. Here they are in the "Chapel of the Angel" — the angel, that is, who rolled away the stone. The guide points to a "fragment" of the stone. This is displayed along with the name of the 19th century Greek architect who arranged the display.

With hushed solemnity, three persons are admitted to the small inner chamber, handed tapers, instructed to stoop low to enter. Inside, one raises his head to be confronted with the outstretched hand of a bearded Greek Orthodox priest saying in accented English "Money for the church?" The rock on which Jesus is said to have been laid after the crucifixion is now a respectable and expensive marble slab. The whole is overhung with icons, lamps, crude paintings, and artificial flowers.

Scholars agree 'tomb' false

The authenticity of this "tomb"? It is almost certainly false. Virtually every objective scholar, including orthodox Christion ones, agree that Calvary and the other sites were outside the ancient wall of Jerusalem. For 300 years after Jesus' death there was no historical reference to an "empty tomb." In A.D. 70, Titus destroyed Jerusalem. Later, after Bar Kochba's rebellion, the town was more completely demolished and plowed over. In A.D. 135, Hadrian rebuilt it and erected a Temple of Aphrodite. Then entered Helena, mother of Constantine, who, fired by religious zeal, in 326 entered the ancient city determined to find the spots that marked Jesus' life more than three centuries earlier. Prof. Robert A. S. Macalister of the University of Dublin, director of excavations for the Palestine Exploration Fund, has commented, "Her pilgrimage, as might have been expected, was attended by complete success. The true cross was discovered; and, by excavation, conducted under Constantine's auspices, the holy sepulchre. . . . The stream of pilgrimages to the Holy Land began immediately and has flowed ever since. . . . It is a pathetic record. No site, no legend is too impossible for the unquestioning faith of these simple-minded men and women. . . . Not one of these devout souls had any show of suspicion that, except natural features and possibly a few individual sites, there was not a single spot in the whole system that could show the flimsiest evidence of authenticity."

'Tomb' is invention of history

In the fourth century, the pilgrims dismantled Hadrian's Temple to Aphrodite and declared that underneath was the authentic tomb of Jesus. The rock was cut away and a circular building erected over it. In 614, it was sacked by the Persians, then rebuilt. In 807, the Caliph of Baghdad graciously sent the key to the building to Charlemagne. Two hundred years later another caliph destroyed the building, but 20 years after that a defeated Moslem had to rebuild it. When the Crusaders arrived, they didn't like the floor arrangment, so shifted things around.

In 1808, a fire gutted the place and the Greeks were given permission to take over. They exercised their impulse to fossilize holy places but unhappily without benefit of their ancient artistic heritage. Beginning with this architectural mish-mash of 15 centuries of invention and destruction, they obliterated whatever signs there were of organic structure, bricked up columns, filled in arches that became massive masonry bastions, and laid on the heavy hand of Greek liturgical decoration of the 19th century.

Inside this unfortunate invention, there goes on the same shoving and shuffling among the participating sects that marks the Bethlehem celebrations. The Roman Catholic, Greek Orthodox, Russian Orthodox, Armenian Gregorian, Syrian, Coptic, and other groups who use the church usually arrange a timetable for services. But a celebrant praying beyond his allotted time may be marched on by the next procession. Especially when their various calendars bring Holy Week in overlapping periods, it is possible to see ancient black-robed priests sidle into a service and gently but firmly — singing all the time — nudge their fellow-celebrants towards the wings.

Pilgrims walk a false path

Almost all students agree the Church of the Holy Sepulchre is not authentic. The same is true for the Via Dolorosa where thousands of pilgrims walk annually, believing that it is the path of Jesus carrying the cross and that the stations of the cross mark the spots where he faltered or stopped. It is an alleyway with arches, a narrow twisting path through the shops and religious shrines tucked into the ancient old quarter. It is alive with the sights and sounds of Old Jerusalem: filth and tourists and slaughtered animals hanging to bleed and Russian nuns collecting money. Arab urchins demand "Baksheesh!" or, more sophisticated, "Chief, a dollar for my sick mother?" A guide intones, "And here is the seventh station of the cross where our Lord . . . ," and breaks off to crack a persistent urchin with the back of his hand. Above the seventh station is a wall sign reading, "Captain America, 15th Chapter, starring Dick Purcell, Lorna Gray, Lionel Atwell, at Cinema Al-Nhaza Jerusalem, Telephone 399."

Via Dolorosa is perhaps the climax of an unholy scramble for holy places which began in the 19th century and involved almost every major organized sect of Christianity. No rumor, or tidbit, or flash of imagination was too flimsy to prevent erection of a shrine, an entry in the tourist itinerary, a collection for maintenance back home. The olive wood export trade was started by Protestant missionaries raising money to support their converts. By 1926 careful students had registered 2,860 claims of historical religious sites.

Via Dolorosa originally was cave

Via Dolorosa was originally a cave that was thoroughly explored in 1870 and then closed. Thirty-six years later, Greek Orthodox groups bought land around the mouth and began construction of an inn to take in pilgrims. At the same time they began some mysterious works inside the cave. Inquiries by authorities were turned aside and archaeologists and biblicists who tried to look were chased away. The inn was opened for business at the same time as the cave, now called, "Via Dolorosa, the street Jesus walked with the cross." The pro-

(*Continued on page 21*)

The cry to know

Quest for knowledge is 'heterodox, wild, and erratic,' but it is source of all sciences and religions

By HENRY G. CASTOR

Knowledge has been said to be power, a lamp unto the way, the key to wisdom, and all sorts of laudable things. It also has been said by Alexander Pope that "a little learning is a dangerous thing."

Perhaps Pope was right, but how little knowledge is dangerous? And how much is enough? No human being, even including those with crippled brains, seems totally unlearned, but the gauging of knowledge often is difficult. In some fields it can be measured surely: in mechanics, athletics, and Latin scholarship, to mention an assortment. People work at such tasks under standards of performance which have been agreed upon by experts. Yet more often than not, knowledge cannot be measured, or even be compared sensibly. Consider survival techniques: a Californian would die miserably if set down in the Amazon jungle with only a blowgun to keep him alive. And how long would an Amazonian Indian last on a California freeway?

Hardly less extreme for comparison are the artistic fruits of knowledge. How can one rate — in anything like similar coin — Ludwig van Beethoven with Stan Kenton, or El Greco with Pablo Picasso, or Frank Lloyd Wright with the builders of the pyramids? The touchstone for all of man's learning is lost, or never existed.

Knowledge begins in a slap

Human knowledge indeed is complex, but it has a single origin everywhere in everyone, and has had from time out of mind. Mongolian idiots and Einsteins, princes and paupers — all began learning in exactly the same way. This was, and is, by a slap of a hand on the behind. The first lesson of all mankind, taught by screams, is how to breathe.

Our "cry to know" at its rawest beginning is quite literally a cry. (Personally, the writer has been told that he didn't have to be spanked at birth. At the instant he came into life and saw what he was in for, he howled.)

Learning is for the whole human organism and not merely for the mind alone. The point is worth insistence because it highlights a handicap under which men labor, compared with the rest of animal creation. We must *learn*, starting with that first choking yell, where other creatures *know* by instinct what they need to know.

Henry G. Castor is a charter member of the Unitarian Church of Marin, San Rafael, Cal., and has served as dean and a member of the board of directors of Stebbins Institute, central West Coast conference of Unitarians.

A cat does not have to be shown the virtues of washing, as any small boy must. Robins need no social instruction on setting up housekeeping, but a young married couple does. Even in the two unique doings of man, which distinguish him from the rest of nature that prowls, man's innocent young must be trained. For no baby is born with an inherent grasp of the use of fire or of speech. Every generation must be schooled by its elders in basic respect for the fearful power of fire and of words.

The genes of every normal child, however, carry a birthright that may compensate him richly for his lack of instincts. This endowment is his cry to know. Its strength varies with the individual, down to the vanishing point in certain human vegetables.

The cry to know is distinct from animal curiosity. Many animals (including man) share curiosity even to a fatal degree, as in the case of the proverbial cat. One fat bird — the solitare, of Africa — perished of curiosity. He approached men guilelessly, only to be clubbed to death, down to the last of his kind. From monkeys to turkeys, animals can be teased by strangeness. Perhaps even the oyster has a bump of curiosity; maybe that is how he gets his pearl.

Yet nothing of the curiosity of the animal kingdom matches the obsessive, constant, ineffable cry to know in man. Some demon within him shrieks soundlessly always, driving him to seek for more than bread, for more than circuses, for more even than his own personal survival.

Trial assured by tempting

The Book of Genesis tells one version of the demon's birth, which was from the tree of knowledge. As men knew, long before Freud, the tree is a sexual symbol. But aside from sex, the tree poses another sweet question: what prompted the God of Genesis to use the tree to tempt Adam and Eve? By forbidding them to taste its fruit he assured that they would try. Who ought to have known this better than the God, who had given our first parents all their qualities, including the cry to know?

Jehovah, like the Titan Kronus, may have been nervous about his offspring and their possible pretensions to his throne. Genesis hints at this; after the fall, God said, "Behold, the man is become as one of us," which can mean only god-like. (Here, incidentally, is a clearer evidence in scripture of man's "divinity" than any text which has been tortured to prove a blessed, inscrutable trinity.)

The God of Genesis was offered as omnipotent and omniscient, yet this know-it-all God was not certain how a man — let alone a woman — might behave under pressure. He had to test them. Genesis implies that panic was mixed with anger when its anthropomorphic God drove the sinners from Eden. Why else would he have set a flaming sword on guard to block their return? An omniscient God should have known that they *would* not, and an omnipotent God that they *could* not. The sum of Genesis diminishes the Almighty, for which it is hard to forgive Genesis.

Sin was obeying destiny

Adam and Eve had to eat that apple, for their God-given cry to know was on them. Their sin was in obeying their destiny. Original sin was the first product of the cry to know, and among the descendants of our first parents, the cry has continued unceasing and mighty. It may be responsible in part for death, pain, and sorrow, but it also has wrecked tyrannies, has broken the locks on chained books, and has mastered the clouds which once were (no slang intended) for the birds.

Today the cry echoes from space as beeps and hisses from *sputniks* whirling about the earth. *Sputniks* may have opened man's way to the stars; they are awful in the primary sense of that word. Yet even *sputniks* have their comic side. The first one was reported to have opened electronic garage doors which happened to be tuned to its wavelength. Humor also is woven inextricably into man's fate, along with his tragic cry to know.

Let us not underrate man's chances of winning his way back to his lost garden. Sooner or later somebody will invent a way to douse or disarm Jehovah's flaming sword, an easily recognizable symbol of nuclear warfare today. If we picture all of geological time as a clock-face, the first sign of simplest life would appear on earth at 11:45 P.M. And the entire glorious, bloody, aspiring, savage, and searching pageant of mankind would tick off during the clock's last ten seconds. We may have a long way to go to win back Eden, but what strides we have made in ten seconds!

The cry to know, and it alone, has dowered men with all their arts, sciences, and religions. Curiously enough (or con-

trarily, perhaps it is comically characteristic), man's earliest achievements in study busied themselves with things far from home. Our ancestors knew a great deal about astronomy before anyone counted and recorded the number of legs on a housefly. They had constructed theologies by the score long before any man began to suspect that he did not understand the working of his own brain.

Will knowledge alone win salvation for man? Or, to put it more acceptably for those uninterested in eschatology: is learning enough to complete and fulfill ourselves? No. The cry to know is not the whole soul of man. To the end of human life on earth some men would persist in questing in the teeth of total futility. Such questing is a clinical definition of madness, but we may be spared madness by religious faith.

Whole man needs religion

A whole man needs the mists of poetry for his mental health as much as the astringent waters of scientific prose. Just so does he need the metaphysics of religion. Religion, like great beauty, is not susceptible to analysis by test tubes and torsion machines, nor by market research. Few values are permanent here below, and few boundaries fixed. The borderlands of mystery are hunting grounds for the poet as well as for the scientist. The world of men should love them both, without prejudice.

The cry to know is highly competitive, which in itself is neither arrogant nor deadly. We spur one another along as we drive ourselves. The pure cry knows not of self-seeking or of jealousy. Unitarians should try to understand this ahead of all, because of our pretensions to vision. By its source in every human being, the cry to know is heterodox, wild, and erratic. There is no truth that some men do not despise, at their own chosen peril. There is no heresy that some men cannot embrace, to their damnation or glory.

How natural law fits the cry

Where does natural law fit the cry? Nowhere and everywhere, since we have a free choice in obeying the law as we know it. A California bookseller has, tacked above his desk, a card headed "Murphy's Laws:"

1. If something can go wrong, it will.
2. When left to themselves things always go from bad to worse.
3. Nature always sides with the hidden flaw.

The great biologist, T. H. Huxley, wrote, "The chess board is the world; the pieces are the phenomena of nature; the rules of the game are what we call the laws of nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But we also know, to our cost, that he never overlooks a mistake or makes the smallest allowance for ignorance."

Man lives under indifferent sky

The human cry to know must operate, by its own decision, under an indifferent sky. The old hymn that praised every pleasing prospect of earth, "where only man is vile," missed the point in pious subjectivity. Surely, man can be vile if he puts his mind to it; the point is that man has a mind to put to or against any challenge. Bulls and bugs, fruits and flowers, mountains and meadows — these have no minds nor cry to know. Nature cannot be vile or good, or yet "bountiful." The earth neither bribes nor begrudges us. Man does for himself, pricked on by his demon cry.

In no part of our life has the cry to know been more plaintive than in religion. And nowhere has it been less rewarded, if for reward one demands the gold of final answers. Yet the inconclusive guesses of religion should not surprise or outrage anyone. If we grant that natural law is unaffected by our desires, why should we expect the Creator of that law to stand forth to suffer, sing, and shout with us? Why demean God by asking him to set himself at naught? The clause from the Lord's Prayer, "Thy will be done," merely asserts the reasonable idea that God has a will, which is neither benign nor merciless. It just *is*.

Security spells death to doubt

Some psychologists think that the surge of church-going in our day is a hunger for security, a craving for spiritual Miltown. This is "religion" only by courtesy. Security spells death to the restless doubt that pervades the cry to know. And doubt is the wind against which man always has soared, just as he has fallen in the flat calms of false assumptions. The doubts that may have been drugged away for some people by our contemporary witch doctors remain for our world. Children who have been frightened by the dark can be soothed, but the night remains. Only light, and not merely a smooth promise of light, can scatter darkness or ignorance.

There is room in man for both his doubt and his religious faith. Whatever their conflict, both are fundamental within him, and both are sib to his cry to know. An orthodox creed admits no doubt. Belief in such dogma requires a faith, certainly, but it is *ersatz* faith, a department store faith, an assembly line faith.

William Livingston, an early American patriot, said, "I believe that our faith, like our stomachs, may be overcharged, especially if we are prohibited to chew what we are commanded to swallow." If Livingston was not Unitarian, his words are. The only faith which can nourish us is that which must be chewed before swallowing. Bones rattled in gourds cannot inspire it; gold and votive candles cannot buy it.

Our faith is rooted in man's indomitable will to know, to grow, to create. It is grounded in the sanity that, if this be not the best of all possible universes, it is the only one we are sure to inhabit. All else, to use the preacher's word, is vanity.

We can call this "our world" in simple faith only if we accept the responsibilities that accrue to our cry to know, and grip them without hypocrisy. Unfortunately for us all, we often find excuses to treat our brothers and other animals iron-handedly, and end by praising our self-righteousness.

The most disgusting crime

The most disgusting crime against simple reverence for life is that which parades an act against the weak as a blessed thing, rather than as the affair of gloomy necessity which it at best seems to be. There is nothing noble about drowning useless kittens or about butchering useful hogs. No one makes a case for such acts; few of us feel required to explain any twinges about these killings in cold blood. But what a fanfarade of sound and fury we can raise to justify our killing of a man. We can even pretend that his death is for his own good.

God may keep blueprints, but if he does he has shown them to no one whose name comes readily to mind. If anyone comes to know God, it must be by mutual and affectionate consent. It will not be engineered by evangelical hucksters who advertise introductions to "The Man Upstairs."

Yet let us not say, "I have my own religion." This is meaningless. As meaningless, for example, as the popular Catholic slogan that "all roads lead to Rome." The alternative should be as readily clear that these roads also lead away from Rome. The phrase, "my own religion," is only half the story, for no one can have a private religion any more than he can lead a sealed-off life. The act of congregation is as vital to religion's growth as solitary thinking is to its seeding. Rather than having his own religion, that man means to say that he plagiarizes shamelessly or unconsciously from them all.

The religion of all men began with the first man's cry to know. And in this it abideth, world without end (subject to proof to the contrary of certain scientific hypotheses, whose demonstration will be of no interest to us in the end), amen.

An editor faces a mob

Incident obscured by fate of Elijah Lovejoy shows him stalwart though defenseless

By JOHN G. GILL

On the night of August 21, 1837, under a bright moon, a crowd of people gathered near a lonely country road in western Illinois, which was then the "Far West."

The leaders of the mob were three young doctors, Dr. James Jennings of Virginia, Dr. Horace Beal of Maryland, and another described only as "a degenerate and unworthy son of New England." The crowd itself was a motley one, the rootless and irresponsible temporary population of a river town in the days of rapid expansion. Its purpose was to save the South and its institutions by threats and arguments if possible, by violence and murder if necessary.

Preparations had been well made. Materials had been gathered for a fire. There was a cauldron. There were pieces of tar and some old pillows to furnish feathers. In a nearby cove sheltered from the main Mississippi, a birchbark canoe waited for its passenger. With a slight shove, it would be out into the river and off to parts unknown, to Cairo, Memphis, and New Orleans. The victim, however, was late.

Rev. Elijah P. Lovejoy, editor of the largest newspaper in the state, had been performing a wedding. After the ceremony he stopped at a drug store to buy some medicine for his wife, who was sick. Now he was walking quickly.

Lovejoy had been threatened often during the previous two years for refusing to close the columns of his paper to the discussion of slavery. As a minister and editor and as an American, he could not find it within his conscience to accept the dictates of the mob as to what should or should not be published.

Position stated firmly

Two years before in St. Louis, he had stated his position firmly. "I deem it, therefore, my duty to take my stand upon the Constitution. Here is firm ground — I feel it to be such. And I do most respectfully, yet decidedly declare to you my fixed determination to maintain this ground. We have slaves, it is true, but *I* am not one. I am a citizen of these United States, a citizen of Missouri, freeborn; and having never forfeited the inestimable privileges attached to such a condition, I cannot consent to surrender them. . . ."

Born in Louisville, Ky., of a father who also holds a doctorate from Harvard and a mother who is descended from Mildred Washington, Dr. John Gill was educated at Harvard, Wisconsin and Union. As a senior in theological seminary, he became a Unitarian and has served churches in Grafton and Hingham, Mass., Alton, Ill., and Tacoma, Wash. He was for two terms a member of the board of the Unitarian Ministerial Association, and for one, of the Pacific Coast Unitarian Council. His book on Lovejoy is to be published by Starr King Press.

Insisting on free discussion of the slavery issue won him many friends, but ultimately cost him his editorship in St. Louis. The next spring he reported a lynching in which a Negro named McIntosh had been burned to death. A judge held that since a mob was a multitude moved by a "mysterious, metaphysical, and almost electric phrenzy" it could not be held responsible for its actions and lay beyond the power of the court to punish.

Judge's statement attacked

Lovejoy attacked the judge's statement in harsh words:

"To establish our institutions of civil and religious liberty, to obtain freedom of opinion and of the press guaranteed by constitutional law, cost thousands, yea tens of thousands of valuable lives. And let them not be parted with, at least, for less than cost."

"We covet not the loss of property nor the honors of martyrdom; but better, far better, that the office of the *Observer* should be scattered in fragments to the four winds of heaven; yea, better that the editor, printer, and publishers should be chained to the same tree as McIntosh and share his fate, than that the doctrines promulgated by Judge Lawless from the bench should become prevalent in this community. For they are subversive of all law, and at once open the door for the perpetuation, by a congregated mob, calling themselves the people, of every species of violence, and that too with perfect [*sic*] impunity. Society is resolved into its first elements, and every man must hold his property and his life at the point of the dagger."

As a result of the controversy, Lovejoy was forced to move from St. Louis. His house was burglarized, his furniture broken up, and finally his press — crated on the Alton dock — was smashed and thrown into the Mississippi.

The young editor, still in his early 30's, was not affected by the violence in exactly the way that the proponents of slavery might have wished. As the oldest child in the family of a Maine preacher, as a prize student in school, as a successful editor and minister, he had been used to admiration. The unreasoning attack, which fell on many at the time, convinced this man that slavery must be more important than he had realized. From then on he gave it a large part of his attention.

The destruction of Lovejoy's press took place in July 1836. New equipment was bought by contributions from the citizens, and the *Alton Observer* expanded rapidly. The editor was interested in everything from farming to treatment of Indians and international affairs. Soon the paper was the largest in the city and read throughout the West. Lovejoy became a respected leader in the community.

Two occurrences the next winter changed the life of the editor and the future of the town, and deeply effected the course of American history.

One was the depression of 1837, which struck hardest in March, causing collapse of the lead market in which Alton businesses were deeply involved. It brought a temporary end to the land boom.

The second occurrence was that Lovejoy, who had always opposed mobs and the suppression of discussion, became convinced that the only way to end violence was to abolish slavery itself. This brought him into the party of William Lloyd Garrison, who was publishing in Boston. Like Garrison, Lovejoy became a pacifist. He would not resist violence by violent means. He would depend on the spiritual power of truth. He would persuade slaveholders to free their slaves and get others to help persuade them.

Board told of change

Lovejoy had said publicly the previous year that he was not an abolitionist. He now called a meeting of the board of trustees of the *Alton Observer* to tell them of the change in his opinions. It is doubtful if many on the board agreed with the editor's new and radical views, but they had confidence in him. They advised him to write what he believed.

The first expression of the new policy, a long editorial, "What Are the Principles of the Antislavery Men?", was published in June. Essentially, it dealt with the power of argument, the appeal to the conscience of slaveholders, and absolute pacifism.

Lovejoy's second expression was a wry but powerful Fourth of July editorial: "This day [the 4th] reproaches our sloth and inactivity. . . . Even as we write,

crowds are hurrying past our window in eager anticipation to the appointed bower to listen to the declaration that 'all men are born free and equal' — to hear the eloquent orator denounce, in strains of manly indignation, the attempt of England to lay a yoke upon the shoulders of our fathers, which neither they nor their children could bear.

'What bitter mockery is this'

"Alas! what bitter mockery is this. We assemble to thank God for our own freedom and to eat and drink with joy and gladness of heart, while our feet are upon the necks of nearly three million of our fellow men! Not all our shouts of self-congratulation can drown their groans — even that very flag of freedom that waves over our heads is formed from materials cultivated by slaves, on a soil moistened with their blood drawn from them by the whip of a republican task-master."

This was too much for public opinion to bear. The economic situation was getting worse and worse. Crowds were unemployed and hungry. Land wasn't worth owning. Alton's best customers in the South were threatening to cease buying from abolition centers. Some of the more violent called a meeting. A crowd assembled, most of whom were drunk, and nothing much happened.

Meanwhile a secret group of twelve was formed. Its members' purpose was to prevent an outbreak of violence which they were sure would take place if the editor were permitted to continue. They were perhaps responsible for the success of a second meeting a week after the first which, according to sympathetic reports, was not composed of "loafers and bloats." No one present was "excited by liquor," and indeed some of the "most respectable people" were in attendance.

Resolutions passed memorializing the editor to stop his incendiary course. The president of the assembly addressed the group in stirring words: "The liberty of our forefathers has given us the liberty of speech; and it is our duty and our high privilege to act and speak on all questions touching this great commonwealth." A committee was appointed to call on the editor, give him the results of the meeting, and await his answer.

Reluctant to confront editor

After the excitement of the evening was over, the "respectable citizens" seemed loath to confront the editor in such company and on such a mission. They decided, rather, to mail their report together with the resolutions, a copy of the minutes, and a letter urging that the editor reply to their stand.

The result was not what they expected. The *Observer* published the proceedings in full and with them an editorial explaining why a public newspaper cannot permit its policies to be dictated by private individuals or committees. What must have been particularly annoying to the sponsors of the meeting was that the editor utilized for his argument the speech of their president:

"You will, therefore, permit me to say that with the most respectful feelings towards you individually, I cannot consent, in this answer, to recognize you as the official organ of a public meeting convened to discuss the question whether certain sentiments should, or should not, be discussed in the public newspaper of which I am the editor. By doing so, I should virtually admit that the liberty of the press and freedom of speech were rightfully subject to other supervision and control than those of the land. But this I cannot admit.

"On the contrary, in the language of one of the speakers at the meeting, I believe that 'the liberty of our forefathers has given us the liberty of speech,' and that it is 'our duty and our high privilege, to act and speak on all questions touching this great commonwealth.' I am happy, gentlemen, in being able heartily to concur in the above sentiments."

The editor referred his critics to his article "What Are the Sentiments of the Antislavery Man" and offered them the use of his columns to criticize any points which they felt to be wrong. As a result of this interchange, the respectable members dropped off the committee and one of them came over to Lovejoy's point of view.

Secret twelve plan direct action

It was in this setting that the secret twelve decided on direct action. They assembled their supporters on a lonely road leading to the editor's little frame house in the country.

When they heard footsteps coming, the men stepped aside into the shadows, falling in quietly behind their intended victim. He heard them and thought quickly. As a minister and pacifist he should not run or fight. He continued to walk straight ahead. They followed shouting, pelting him with pebbles and clods of dirt. He made no sign. They pushed past, one of them growling, "It's the damned abolitionist. Mob him!" Locking arms, they barred his way.

"Why have you stopped me?" he asked.

Dr. Beal then emerged from the crowd. He explained the resolve of his friends. They wanted a pledge from the editor that he would not write on the question of slavery, and that he would, within a definite period, leave town. If after that he ever returned, it would be at the peril of his life.

"My wife is sick. She needs this medicine. Will one of you take it to her and not tell her what is happening here?" Lovejoy said.

One of the men was sent to carry out the request. Then Lovejoy turned to the mob: "I am in your hands, and you must do with me whatever God permits you to do."

On this, Dr. Beal changed his mind: "Boys, I can not lay my hands upon as brave and defenseless a man as this is. Let's go back!"

The mob returned to the city. Before the night was over, however, the "boys" broke into the *Observer* print shop, scattered the type, smashed the press, and took the parts out to the river. That night, too, Dr. Beal and Dr. Jennings woke their lawyer to retain him in case Lovejoy should bring suit.

Notes, letters tell story

To the lawyer's notes and the editor's letter to his mother, we are indebted for the story. Dr. Jennings admired Lovejoy's calmness and courage, but was amazed that he was ready to suffer the worse personal indignities or even be killed rather than "surrender the chimerical idea of emancipating the niggers of the South."

It was shortly after these events that the real disaster for Lovejoy and the town occurred. It can be summed up in the words "defection of the neutrals." First the *Alton Telegraph,* the second largest paper was threatened with destruction if it continued to criticize "those gentlemen who think fit to stop the course of abolition in this place." The editor of the *Telegraph* defended his innocence. He was taking no sides in this matter. Then several ministers joined the retreat.

Rev. James DePui of the Episcopal Church preached a sermon titled, "The Evil Effects of Angry Excitement." DePui found it wrong for people, particularly those calling themselves religious, to take stands under the influence of "angry excitement." The Christian should be calm, avoid the counsels of evil men, and stay away from both parties.

This sermon, others like it, and the swing of popular feeling which they represent doubtless had a calming effect on the subsequent events.

Less than a week after DePui's speech, Lovejoy's third press arrived and was stored in a warehouse. A constable was set to see that nothing happened. When nothing did, that gentleman went home. Some hours later a group of masked men broke into the building, tore open the box containing the press and began smashing its contents.

(*Continued on page 21*)

Racism: dilemma and challenge

Historic responsibility for Negro servitude found in economic factors, Reconstruction

By EDWIN A. LANE

After five years of research on the Negro problem in the United States, Gunnar Myrdal published in 1944 his monumental report, *An American Dilemma*. Ten years later, with the Supreme Court decision on public school segregation, the "dilemma" became a national crisis. Since that decision, the face of this nation has been scarred by eruptions of violence at Little Rock, Ark.; Clinton, Tenn.; Hillsboro, Ohio and other places.

Such crises must be dealt with. There is a danger, however, that in the excitement, we shall treat the symptoms and ignore the causes.

Technically and legally, the race question is being fought in the area of states' rights. The issue is one of conflict over what areas of sovereignty the state government should yield to the federal government. However, the fact that the debate over federal intervention has arisen once again on an aspect of the race question gives us a clue to its deeper motivations.

How did attitudes arise?

Myrdal comments in the introduction to his book: "The American Negro problem is a problem in the heart of the American. It is there that the interracial tension has its focus. It is there that the decisive struggle goes on. . . . The 'American Dilemma' . . . is the ever-raging conflict between, on the one hand, the valuations preserved on the general plane which we shall call the 'American Creed,' where the American thinks, talks, and acts under the influence of high national and Christian precepts, and, on the other hand, the valuations on specific planes of individual and group living, where personal and local interests; economic, social, and sexual jealousies; considerations of community prestige and conformity; group prejudice against particular persons or types of people; and all sorts of miscellaneous wants, impulses, and habits dominate his outlook."

If we are to deal effectively with this problem in the heart of the American, we first must try to learn how we arrived at our present attitudes.

First let us ask, "What is race?" A race is a principal division of mankind, marked by physical characteristics which breed true. It is strictly a biological term pertaining to physical and not to mental or social traits. And no one physical characteristic, such as skin coloration, can be relied upon to establish racial category. There are members of the Caucasoid race in northern India who are fully as dark or darker in skin coloration than many persons of the Negroid race.

Rev. Edwin A. Lane, minister of the Church of the Unity, Winchendon, Mass., is a member of the Unitarian Register *editorial advisory committee and a former managing editor of* Church Management.

No such thing as 'pure' race

Racial division is based on a variety of factors: height, body build, coloration and texture of head hair, straightness or kinkiness of head hair, presence or absence of body hair, color and shape of eyes, width of nose, and the width of the head in relation to its length. The last mentioned factor is the "cephalic index," which has been used frequently as the basis for asserting racial superiority. The world's two foremost racist philosophers, Count Arthur de Gobineau of France and Houston Stewart Chamberlain of Germany, laid primary emphasis upon cephalic index. Hitler's claim to a super race was based largely on Chamberlain's ideas.

It should be clear that there is no such thing as a "pure" race. We find some traits jumping the lines. The north Indian's skin is dark like that of the Negroid, but his hair is straight like that of the Caucasoid or Mongoloid.

Actually, the drawing of racial lines can be done only arbitrarily. Some anthropologists list only three races while others list more than a hundred. What really exists is a wide range of physical variations. An exacting study of racial characteristics shows that greater differences exist in the range of physical traits within any single race of mankind than between races taken in their entirety.

What race is not

There are two important things that race is not. Race is not a religious group. Judaism is a belief, not a race, and contrary to popular opinion, there is no such thing as a Jewish physical characteristic. Of a random selection of Jews in New York city, it was found that only 14 per cent of the men and twelve per cent of the women had the so-called "Jewish nose." Race is not national or a language group. Aryan is a lingual designation and German is a national designation. Neither is racial.

Race is a biological fact. Human beings do have physical differences, and the perennial "do-gooders" who pretend that we are all alike do not help the racial problem.

The dilemma which we face is not that of race but that of racism, which is an entirely different matter. Racism is a type of groupism which asserts the fact of racial differences and assumes that these differences have an influence upon culture. A letter which I recently received from a service club in the South attempted to justify that organization's racist stand by saying, "The majority of Negroes remain an essentially primitive people."

Groupism is as old as civilization, but racial groupism or racism is fairly new. In the pre-literate tribes there were many wars between groups, but the groups were of the same race. The Greeks had a system of slavery, but the slaves included both whites and blacks, and either could rise above his state of slavery. The Romans were said to have a prejudice toward racial groups, but this was apparently a sense of national rather than racial superiority. They considered themselves superior to all people. Any citizen of Rome might become a slave and any slave might become a citizen, regardless of race.

It is rather startling that racism does not even depend upon the existence of racial differences. It often involves making a racial distinction where none exists in fact. The "super race" of Aryans and the position of racial inferiority imposed on the Jews, both under the Nazi movement in Germany, are examples of racism where no separate race exists.

Races don't breed racism

Inversely, it is also true that racism or even "race relations" do not necessarily exist when races do come together. Brazil is a country where many races and racial mixtures exist. The statistics on the races can only be estimated because the question of race has not been on the Brazilian census since 1890. There is no special "relationship" between the races.

There is an important distinction between the groupisms that long have existed and the racism which is comparatively new. Groupism is a class stratification whereas racism is a caste stratification. In class stratification, vertical mobility is possible. In caste stratification, it is not.

For example, a man may be born in the slums to a very low-income class

family. But his birth does not restrict him necessarily to that class. The typical American success story, the Horatio Alger, is the boy who starts at the bottom and rises to the top. Within the class structure, there is continual vertical movement — up and down — as those at the top fall and those at the bottom rise.

On the other hand, the man who is born to a Negro home may show great personal ability, he may be a doctor or a professor, he may even be quite wealthy, but he is born into a caste stratification and must remain within that caste throughout his life. He must live in the section of the town where others of his caste live. Vertical mobility out of the caste into which he is born is impossible. Dr. Benjamin Mays, a Negro who is one of our foremost educators, was introduced to an audience in India as "one of America's untouchables."

I have said that racism is a comparatively new form of groupism. How and why did it come into being? The responsibility for the racism that now besets us must rest in part on the shoulders of the Christian church.

During the Middle Ages in Europe, men were divided into believers and nonbelievers. The first enslavement of men was by the Christian believers who justified their action by seeking to convert those whom they had enslaved. When a slave had been converted, he was set free. During the latter part of the 15th century, the first significant enslavement of African blacks took place, not because they were blacks, but because they were not Christians. They, too, were freed when converted.

In 1493, Pope Nicholas V issued a papal bull to the effect that heathens must be captured and converted. It was declared that these people would be better off enslaved because then they could be converted to Christianity. About this time, we find the first mention of the economic advantages of slavery. But slavery was not yet on the basis of race nor was there a permanent caste from which one could not be freed.

There were many factors which led to the development of permanent servitude in colonial America. One factor, as early as the colonial period, was the rapid deterioration of the soil by tobacco crops. As soil was worn out, the grower moved on to new land. Previously the slaves had been attached to the soil, but the constant moving made it necessary to place the slave in servitude to the planter himself. Another factor was the prohibiting of marriage to the slaves, thereby forcing them into unwedded relationships. Illegitimate children were declared the slave property of their mother's owner. A third factor leading to permanent enslavement was the abolishment of release

(*Continued on page 22*)

The return of the egghead

Break-through into space will benefit liberals, may mean opportunity for Unitarianism

By JOHN RUSKIN CLARK

The *Sputniks,* despite their ominous implications, have had some salutary side effects. They have indirectly benefited all liberals, and they may have opened a new era of opportunity for Unitarianism.

The Russian break-through into outer space has dramatically established a new climate of opinion which respects the works of the mind. The egghead has returned to public favor. The poet who signs himself SEC writes of the intellectual, "The nation needs you, has granted amnesty for crimes of intelligence, so do not shirk the clarion call for brains." TV programs turn to scientists as the oracles of our time. The short-sightedness of former Secretary of Defense Charles E. Wilson's statement, "Basic research is when you don't know what you are doing," has been revealed, and we turn to pure science for help. Citizens who are capable of creative thinking have emerged to the first line of national defense.

Interest in education affected

The new atmosphere most immediately has affected our interest in education. A couple of sputtering *Sputniks* did more to stimulate public concern with the plight of our public schools than five years of admonitions from the National Education Association. Now our peril is that we will try to turn our public schools into training grounds for human calculating machines, forgetting that mathematicians and scientists must be prepared for living as well as for making a living, for citizenship as well as for craftsmanship, for humanitarian sympathy as well as technical proficiency.

Science and education have been reevaluated by a renewed emphasis on reason, and religion scarcely can escape the same scrutiny. The pious confidence that as a "Christian nation" we should inevitably triumph over atheistic communism has been severely shaken. The public will no longer be assured that the nation is in good hands just because Cabinet meetings are opened with prayer. Orthodoxy in religion will be found as wanting as orthodoxy in formulating public policy. Once the supreme role of intelligence is recognized, even popular religious beliefs may be transformed.

"The spirit of pure inquiry may act primarily through an evolution of religious attitudes and religious points of view — a religion which will accept the rationality that science has injected into the thinking of man," says Columbia University nuclear physicist Polykarp Kusch. Liberal religion which accepts reason as the authority for its validity will come to the fore. We may be standing on the verge of a new era of great opportunity for Unitarianism.

The new climate *may* provide an opportunity for Unitarianism. Our optimism is qualified by the observation that Unitarianism seems to flourish on opposition. The liberal Christian movement which became Unitarianism was born in this country in reaction to the excesses of 18th century revivalism. It flourished in opposition to the strictures of Calvinism. It declined with the rise of the "modernist movement" in protestantism, and reached a nadir in the rationalistic, iconoclastic 1920's. With the resurgence of neo-orthodoxy in the 1930's, Unitarianism took on a new lease of life, and with the general compulsion to conformity of the late 1940's and early 1950's, Unitarianism has surged ahead to new levels of strength and activity.

'Pale negations' are unsuitable

It may be that Unitarianism feeds on intellectual frustration and is actively supported by fugitives from conformity. The new hospitality to intelligence may be debilitating to a Unitarianism which offers only freedom from credulity in religion. The "pale negations" of Unitarianism are no more suitable to the challenges of our time than they were to Parker's time. Unitarians will have to supply the need for courage in a dynamic age with a more positive faith than our customary "uniformity of indefiniteness."

I am not sure whether the return of the egghead will mark a rise in the general acceptance of Unitarianism. But I do feel that the temper of these times favors an increasing interest in liberal religion. As eggheads become legion, we may have our greatest opportunity.

Rev. John Ruskin Clark is minister of the First Unitarian Church of San Diego, Cal., and a former associate regional director for New Hampshire and minister at Concord, N. H.

How holy the holy shrines?

(*Continued from page 14*)

prietors pointed with pride to a pair of stocks cut into the cave wall and flanked by a crude oil painting showing Jesus imprisoned in them. Some observers said the stocks showed fresh stone-cutting marks. No one could find any mention of the stocks in the 1870 exploration.

The pilgrims of today are not the "simple-minded men and women" who flocked to Palestine after Helena's discoveries. They include university-educated ministers from Los Angeles and sensitive priests from Georgetown. Yet neither blasphemous fakery nor aesthetic outrage can keep them from their appointed rounds. The criticism of this blatant invention and vulgar exploitation is restricted almost entirely to scholarly works where the learned speak to themselves. The pilgrims who cross two oceans and pay the admissions never learn. Apparently holy places are so sacred even sacrilege is sacred.

No loud voice is raised

The devout orthodox religionist might be expected to complain of the grubby exploitation, the scandal of rival "genuine tombs," the incredible iconography of the simple sites. He might look at the smothering gew-gaws and remember Paul's admonition, "God forbid that I should make a display of anything except the cross of our Lord Jesus." The religious liberal who tolerates these inventions as worthy symbolism might be expected to reject their ugliness and the deliberate obliteration of the simple humanity such sites are supposed to represent.

But no loud voice is raised. If there is complaint, it is that non-Christians control the real estate of the Holy Land, a complaint that is unrealistic politically and unjustified in the light of the record of Christians when they did control Palestine.

The land of early Christianity is fascinating and beautiful. Jerusalem is dramatic, a hill of green reached after a twisting, rising road from the Dead Sea. Life in the old city is real and dirty and human, beating with a pulse from which Christianity took its rhythm.

Oasis amidst the sham

Down 4,000 feet through the barren hillocks below Jerusalem, by the dry gulches lined with oleander, is the incredibly beautiful Dead Sea. If one wants to argue with the police and the Jordanian Army, one can get permission to go over the trackless shores to the excavations of Qumrân, where the Essenes lived and from which they took their scrolls to hide in the caves, visible from the stony site. Here, the pink hills across the Dead Sea glowing in the horizontal rays of evening sun, the shadows of the jagged rocks behind falling in splintered lines along the shore, one feels the isolation, asceticism, and concentration of men who felt in Jesus' time the coming of death and yet revered life. Here are no Pepsi-Cola signs, no outstretched palms, no rival excavations, no ugly fakery. If a religion has vitality, sensitivity, and intelligence, it can learn from Qumrân; it can accept that Jesus probably never set foot there without having to invent a myth and then invent the trappings to "prove" otherwise.

One suspects that if Jesus of New Testament tradition returned to the Holy Land, he would not be satisfied to chase the money-lenders out of the temples. He would, one suspects, never recognize the temples.

An editor faces a mob

(*Continued from page 18*)

The mayor arrived while the work was being done and ordered the invaders to disperse. One of the masked figures replied, "We will as soon as we are done!" Later the mayor reported that he had never seen such a gentlemanly mob.

Lovejoy's reaction was less gentle and pacifistic. "These mobs will cease as soon as some of the mobites are hung up by the neck, and not before. Mercy no less than justice calls for the summary execution of some of the wretches as an example to the rest."

Lovejoy was mobbed again in October while visiting his wife's family in St. Charles, Mo. Still a pacifist, he clung to his chair while the ruffians attempted to drag him to what would have been a certain death outside. They were fought off by his wife and her mother until help arrived.

It was after these scenes that Lovejoy committed what some of the abolitionists called his "treason" to the peace movement. He decided that laws are necessary to society and that force is required to sustain them. He thought it the duty of the citizen to support the government in upholding the laws. With this in mind, he helped to organize an Alton militia under the honorary command of the mayor. It looked for a time as if this step had saved the situation, but on November 7, 1837, the militia was engaged in action defending Lovejoy's fourth press. The editor and one member of the mob were killed in the battle.

KING'S CHAPEL, founded in 1686. Rev. Joseph Barth, Minister. Dr. Palfrey Perkins, Minister Emeritus. Sunday service, 11 A.M. Open daily 9 A.M. to 4 P.M. All are welcome.

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Dana McLean Greeley, Minister; Rev. James P. Wilkes, Associate Minister; Mrs. Talbot Pearson, Director of Religious Education. Sunday Morning Service, 11:00 A.M.; Church School, 10:45 A.M.; High School Age Group, 3:30 P.M.; College Age and Young Adults, 6:00 P.M. Regular Tuesday Program: Chapel Services, 6:00 P.M.; Community Supper, 6:45 P.M.; Public Forum, 8:00 P.M.

THE UNITARIAN CHRISTIAN

A national magazine published quarterly by Unitarian Christian Fellowship

PURPOSE: 1. To serve as a medium for all peoples who believe that the message of Jesus Christ in its simplicity and beauty is this world's greatest need.

2. To strengthen the common bond of fellowship and good-will between our churches with special emphasis upon the liberal Unitarian covenant — *"In the love of truth and the spirit of Jesus Christ we unite in the worship of God and service to man."*

Send $1.00 for a year's subscription

The Unitarian Christian
102 Mt. Vernon St. Boston 8, Mass.
Name .....
Address .....

CRANE THEOLOGICAL SCHOOL
TUFTS UNIVERSITY
MEDFORD 55, MASS.

A Graduate School training young men and women for the liberal ministry.

Generous financial assistance is available to qualified students.

For information address,
Dean Benjamin B. Hersey

Now is
THE BEST TIME TO BUY ITEMS FOR
Children's Day
****
SOON
some of the prices
will be higher
****
Early buyers are wise buyers

MASSACHUSETTS BIBLE SOCIETY
41 Bromfield Street
Boston 8, Massachusetts

Racism: dilemma and challenge

(*Continued from page 20*)

by conversion. In 1667, Virginia passed a law that conversion to Christianity did not result in a change in the slave status. In 1670, an act was passed that made it possible to enslave anyone who ever had been non-Christian, and of course such persons were mostly Negroes. The original justification for slavery was gone. But as yet the developing caste did not have a completely racial basis. That was the next step.

The decline of tobacco profits brought a decline in slavery. In 1776, the importation of slaves was halted. Slave owners were trying to get rid of their slaves. Then a new staple, cotton, replaced the tobacco, and slaves again became valuable. There was a shortage since additional importations were not permitted. Virginia, which was too far north to raise cotton, began breeding slaves to sell to the southern states.

Slavery in hands of a few

Slavery, even in the South, centered in the hands of only a few. Seventy per cent of the whites had no slaves in the early 1800's. Among the whites, the wealth was in the hands of a small minority. The pressure was on the poor white who was not wealthy enough to become a landowner and could not compete with cheap slave labor. When the poor whites began to protest, they were encouraged by the plantation owners to fall back on their whiteness in defense, and the racial issue began to develop rapidly.

You are familiar with the story from there on. North and South gradually split farther and farther apart. But the split was for economic rather than moral reasons. Had slavery been profitable in the North, it might have prospered there as well as in the South.

Racism stems from Reconstruction

The eruption came in the Civil War and the period of Reconstruction that followed. The actual caste system and extreme racism came into being primarily over the resentment growing out of the Reconstruction period, and for that the North must share much of the responsibility.

All of this paints a picture of which we cannot be proud. We are a long way from resolving the dilemma between our ideals of freedom and equality for all men and our prejudices and caste barriers erected against the Negro. But, as Myrdal comments at the conclusion of his study, ". . . the Negro problem is not only America's greatest failure but also America's incomparably great opportunity for the future. . . . America is free to choose whether the Negro shall remain her liability or become her opportunity."

Campers form spontaneous discussion group after service in the Chapel.

ROWE UNITARIAN CONFERENCE CAMP

Where thinking youth develops socially and spiritually, through fun and fellowship

Unitarians believe that we can trust the searching human spirit to discover life's best meanings. The development and guidance of this spirit in our Unitarian Youth is the first tenet of Rowe Camp.

Rowe is a summer camp for teen-age Unitarian boys and girls, located high in the bracing atmosphere of the Berkshire mountains, off the Mohawk Trail.

Swimming, sports of all kinds, hikes, over-night trips, arts and crafts, dancing stunt nights, campfires, all have their important place in making camp a joyous holiday. Good country food prepared by friendly, interested cooks keeps active bodies strong and healthy. Sharing the work of running the camp engenders a rewarding feeling of participation.

Five swimming locations to choose from. This is the camp's favorite!

But—what makes Rowe different—what brings Rowe campers back year after year—is the spirit of free discussion, exchange of ideas, growth in liberal religious thinking, that pervades the camp.

FIVE SESSIONS—
FOR ALL AGE GROUPS

SENIOR CAMP (9th-12th Grades)
June 21-July 12. 1, 2 or 3 weeks.
$25 per week.

JUNIOR CAMPS (6th-8th Grades)
July 13-Aug. 2. Three weeks.
$90 including $30 Registration.

Aug. 3-Aug. 16. Two weeks.
$60 including $20 Registration.

Aug. 17-Aug. 30. Two weeks.
$60 including $20 Registration.

YOUNG ADULT CAMP—Sept. 1-Sept. 7.
$20 including $5 Registration.

Send coupon below for detailed information on Rowe Camp for the teen-agers in your family.

Enroll at Rowe The Camp of Thinking Youth

Howard Searles, 27 Norwood Street, Marlboro, Mass.
Please send me more information on Rowe Camp. I have indicated the material I particularly want:
☐ Senior Camp ☐ Young Adult Camp
☐ Junior Camp ☐ Application Form
NAME.....
ADDRESS.....
CITY..... STATE.....

This advertisement contributed by friends of Rowe Camp

The churches

(*Continued from page 10*)

staircases, and paint and decorate the 50-year-old, three-story dwelling. The 40 included two architects and a professor of architecture, an interior decorator, a landscape gardener, a licensed electrician, an engineer, a carpenter, and a variety of eager beavers. Only plumbing proved beyond the talents of the volunteers.

The satisfaction is dimmed by only one fact: the church school still hasn't enough space. Enrollment doubled in the year preceding completion of the project. Some classes still meet in the church.

The "Sunday school house" provides six classrooms, a project room, a ministers' study and church offices.

'SO-CALLED CHARGES UNTRUE'

There was no truth in "three so-called charges" made recently against Rev. John W. Cyrus, minister of the First Unitarian Church, Milwaukee, Wis., by a member of the church, a letter from the church's board of trustees, signed by nine persons, informed the *Register*. (*Text of letter on page 3.*)

The allegations involved were contained in a duplicated letter distributed in the name of Kenneth F. Klinkert. The letter objected to an "authoritarian act" — refusal to mimeograph and mail a letter of criticism of church practices to the membership at church expense. It alleged that Mr. Cyrus made the decision without consulting the board, that the board ignored a letter to its members, and that Mr. Klinkert was given no opportunity to speak at a board meeting. The letter was the subject of a story in the *Milwaukee Journal*.

"While it is true that the member mentioned did write the letter described, and the newspaper did make a news article of it," the board letter stated, "the truth ends there. None of the three so-called charges made by the member is true."

UCLF HELPS FOUND CHURCH

A $600 contribution from the Unitarian Church of the Larger Fellowship has assisted in the founding of a liberal church in The Hague, The Netherlands.

The church, *Vrije Geemente,* was founded by Dr. J. A. C. Fagginger Auer and several associates who are convinced that there are hundreds of thousands of religious liberals in The Netherlands who, had they been in the United States, would have associated themselves with Unitarian or Universalist churches. Its members meet in a room of the former royal palace.

Dr. Auer reported that the program would be extended as a result of the $600 contribution.

ADDITION AT NORTH ANDOVER

The North Parish Church (Unitarian), North Andover, Mass., recently occupied a $50,000 addition to its 122-year-old building providing nursery and kindergarten space and eight additional classrooms. A social room and kitchen facilities in the church were remodeled to provide access.

Parishioners raised the largest amount in the church's 300-year history, and more than 50 per cent of the amount needed, in a fund campaign without professional assistance.

Pressure of a growing church school and church program previously had necessitated use of other buildings and homes for various meetings. Rev. Ernest A. Brown, Jr., is minister.

IARF VICE-PRESIDENT VISITS UNITED STATES: Rev. H. Stewart Carter of Cambridge, England, administrative vice-president of the International Association for Liberal Christianity and Religious Freedom (IARF), is greeted during a five-day visit to the United States by others helping to prepare for the IARF congress August 9-13 in Chicago, Ill. Left to right are Dr. Dana McLean Greeley, chairman of the general committee; Mr. Carter; Rev. Edward A. Cahill, Atlanta, Ga., director of the AUA Department of World Churches, and Dr. Ernest W. Kuebler, chairman of the program committee.

DRIVE FOR DOUBLE MEMBERSHIP

A three-year campaign to double membership has been undertaken by the Universalist-Unitarian Church of Brockton, Mass. Legal membership was reported to be 276 as of April 30, 1957.

A committee of 36 volunteers was established to conduct the campaign. It planned to urge interested non-members to become members; to call upon all members and interested persons to stimulate interest in the church; to renew efforts to enroll guests, visitors, and persons inquiring about the church; and to invite friends, neighbors, and newcomers to participate in church activities.

'OPEN CHURCH' FOR MEMPHIS

Two amendments to the constitution of the First Unitarian Church of Memphis, Tenn., have assured racially integrated membership and church activities and the minister's freedom of the pulpit after a misunderstanding which led to cancellation of an invitation to a Negro to speak there.

The amendments were reported by Rev. Paul N. Carnes (*text of letter on page 2*), minister of the Unitarian-Universalist Church of Greater Buffalo, N. Y. Mr. Carnes was minister of the Memphis church when the incident occurred.

The invitation to Rev. Lionel Arnold, chaplain of Le Moyne College, to preach was extended by Mr. Carnes and cancelled by George V. Morse, president of the board of trustees, who reported at the time that he had the support of the majority of the members of the board.

Later, Mr. Carnes wrote, "it became apparent . . . that there was no considerable body of opinion opposed to the appearance of a Negro. Furthermore, not one of the board members personally had any objection but each had acted on the assumption that there was objection of a rather sizeable nature."

The constitutional amendment stating that "membership and all activities of the church are open to all persons regardless of race . . ." was passed 85 to 5, Mr. Carnes reported, "and those who opposed were not necessarily opposed in principle." The other amendment made the minister responsible "only to the congregation and his conscience."

PARISH OPPOSES GAMBLING

Members of First Parish West Roxbury, in Boston, recently adopted at their annual meeting a resolution opposing organized gambling and common lotteries.

They specifically opposed institution of a national lottery "on moral and psychological grounds."

The resolution declared that "we believe that lotteries contribute to moral delinquencies by stimulating cupidity and encouraging risk-taking . . . and defiance of legal authority" and that "gambling tends to weaken moral fiber in those in whom it should be most strengthened."

SYRACUSE CHURCH BUYS LAND

May Memorial Church, Syracuse, N. Y. recently purchased land as a building site for a church. The land includes seven lots and total price was $21,000.

The church will cost approximately $350,000 and will cover about 17,500 square feet. Plans are incomplete and construction will not start before 1960. Building is contingent upon sale of the church's present property.

GROWING PAINS AND FOSTERING GROWTH

Several years ago, while desultorily scanning the student college paper, I spotted a notice that made me prick up my ears. Dr. Harry Elmer Barnes was lecturing in Pullman at the State College of Washington, and according to the notice, the Unitarians were having him as a guest speaker at a Sunday meeting.

I went, I was intrigued, I stayed. I began to take an active part and to enjoy the group.

I had not been inside a church for years save at the wedding or funeral of a friend. To listen to an orthodox priest or preacher is more than I can stomach. He reads an antique text based on hairy superstition and winds up babbling about a saviour, a heaven, green fields, and lamb in Arthur's bosom. And if he is really wound up, he snorts crackling threats and fiery fulminations against dissenters. No thank you on this homiletical tribe!

I had had a traditional, orthodox upbringing and been laboriously indoctrinated with the efficacy of prayer. I also had seen a country school classmate choke to death of diphtheria and a neighbor die of pneumonia despite a heaven bombarded with prayers by lay and clergy. Vaccination and sulfa drugs beat the prayers all hollow.

I had listened to fervent and expensive prayers for rain and then eaten my childhood heart out as the cornfields shriveled up, day by searing day. Only after traveling and living several years in the tropics did I observe that rainfall is inversely proportional to prayers and ritual for rain.

As for traditional Christianity, in short, I found no truth in its catechetically inculcated supernaturalism, no consolation in its ritualistically repatterned folklore. I also had learned in the meantime that the orthodox Christian claim to a monopoly on love and kindness and ethical conduct is sheer empty arrogance. This is not to say that an orthodox Christian may not be a sweet and kindly person, he may; but it is to say that being a sweet and kindly person with a compassionate heart and enlightened mind has no necessary connection with Christianity, orthodox or otherwise.

To split or to merge

Finding the Unitarian group composed of congenial folk socially and intellectually, I began to reflect upon its status in our community. It was a small group meeting in the CUB, college student union building. The meeting place raised the hackles on my constitutional aversion to mixing church and state affairs.

The State College of Washington in Pullman is only eight miles from Moscow, home of the University of Idaho. Each had a fellowship, but the two had been meeting jointly. Both college towns contain a number of prospective Unitarians, who might be attracted if ample, pleasant, and permanent quarters were at hand.

Should the two fellowships split or merge? Should they carry on hand-to-mouth or try for a permanent location?

In the fall of 1956 the Episcopalians put up their old church and parsonage for sale. This was an opportunity some of us felt strongly should not slip through our fingers. We went all out for the purchase and although other groups were dickering for the property, we came through with the lucky offer and now the Moscow-Pullman Unitarians have a home.

The purchase entailed much strenuous work. It required tact and persuasion to overcome reluctant members. It took faith in the future growth of the group. It meant incorporating though not disrupting the two groups, for the Moscow fellowship still carries on as an independent auxiliary. It also meant considerable work in cleaning, patching, and repairing property. This work performed coöperatively was a blessing in disguise, for it taught the group at the outset the need for working together.

Membership doubles in months

We had been in our new home only a few months when our membership had doubled. We have a wonderful spirit, but it does not automatically smooth out all problems. We are still frankly learning to manage. We have tried hard to find what powers should be exercised by the Sunday school committee, by the program committee, and others, and what relation the executive board should assume beyond a distant supervision. We have tried hard to work out the best use for property designed for somewhat different ends.

When the Episcopalians left, they removed all the pews and the altar to their new church. That left us with an empty building, to one end of which is attached a "guild hall." We painted the wall in the sanctuary disfigured by removal of the altar, but what to do with the sanctuary space? We set up in it a table and served coffee and doughnuts after Sunday services.

This "coffee communion" capsized the equanimity of some orthodox stalwarts in our little burg, so we finally moved that function to the "guild hall," which, being considerably larger, seems to serve our purposes better.

But this decision to move our coffee urn and doughnut platter raised a debate — are we going to determine our own routines or be veered by conservative ancestral sentiment? A similar dilemma was presented by the crosses within and without the church. That was settled by quietly removing them.

The group sentiment appears to be that harmless concession to community sensibilities is in order but that under no circumstances are we for crawling another Canossa.

Another crucial matter was that of Sunday services. As long as we were a small group, we could have speakers and question them at the end of their talks. Some fellowship members boggled at buying the church on the grounds that the enlarged group could no longer maintain the former intimate give-and-take.

We decided to continue our original pattern of service in our new home, and it thrives splendidly. Our method is to have a committee work out a theme and enlist speakers from the Moscow-Pullman communities.

This democratic give-and-take is one of the chief appeals for us who have shuffled off the dogmatic coils. It is the sign on the forehead of a group willing to accept rules of evidence in religion as in science and other daily affairs, and unwilling to act as though a matter were true without good reason for believing it to be true; willing to accept the latest findings of those searching on the frontiers of knowledge, and unwilling to assent to any creed merely because it is ancient or enlists numbers, though excellence whencesoever is welcome.

How to foster this way of life, the heart of Unitarianism, is the stumping question.

Perhaps, first, a more intensive and sustained effort could be exerted to raise additional money within the Unitarian church. Some clarion appeal might be made for more liberal loan funds available to new groups buying or building.

Second, though money collected for church loans must be safeguarded, it should not be so encumbered with conditions in trusts that it is out of reach of groups able to profit from it most. First mortgage requirements should be waived for some struggling groups.

Third, Unitarian loans to fellowships appear to be interest free. While this is generous, it might be reconsidered. Even if our economy were stable, church groups would not boggle at some interest. This increment could be plowed back into the original fund.

Fourth, it might be useful to investigate the possibility of tapping other sources. There is the Danforth Foundation set up on the profits of the Ralston-Purina company at St. Louis, Mo. It sponsors various benevolent undertakings, some of which are religious. There are the Pick Industries, built on uranium millions, at Grand Junction, Colo. The assistant to the president of this organization is Rev. Alan Humrickhuse, whose job it is to distribute of the Pick profits to churches. There is also the Cecil B. DeMille trust to be set up on profits from the motion picture, "The Ten Commandments."

Dozens more must exist

Dozens more must exist. Among them loans might accrue to Unitarian groups if timely inquiry were made. Furthermore, some corporations properly approached might be induced to set up new funds to provide such aid.

It is a matter of rightful pride that Unitarians can be neither threatened with hell and purgatory nor cajoled with medieval pie in the sky. What an individual contributes is a matter of conscience, judgment, and volition, not of compulsion derived from outworn dogma.

For this we are grateful and this we must preserve, But within our sensible, reasonable framework we may explore further ways and means to strengthen our organization.

PALMER HILTY

THE FELLOWSHIPS

SEVEN FELLOWSHIPS AFFILIATE

Seven new fellowships were admitted to the American Unitarian Association by the AUA board of directors at its mid-winter meeting and two fellowships were granted church status, leaving the total number of active, affiliated Unitarian fellowships at 235.

One of the new fellowships, at Manteca, Cal., is the 100th Unitarian society in the Pacific Coast area. The board voted to send a letter of congratulations to the Pacific Coast Unitarian Council.

One of the new churches is first fruit of an experimental ministry-at-large; the other attained church status even as local authorities were attempting to bring action against it on the allegation that it was not a church.

The Unitarian Fellowship of Bloomington, Ind., was admitted to church status after a three-month ministry-at-large by Rev. Grant Butler in an experimental program to help flourishing fellowships become churches. It was the first fellowship to receive such assistance. The fellowship planned to retain its name and called Rev. Paul Killinger from Stow, Mass., to be its minister. Mr. Butler moved on to a new assignment, the Unitarian Fellowship of Daytona Beach, Fla.

The new First Unitarian Church of Jacksonville, Fla., had been subjected as a fellowship to various harassments because it was a racially integrated organization. Ejected from its meeting place because it refused to discriminate, the fellowship bought a dwelling. It then was accused of violating a zoning ordinance which would not permit such use of the dwelling by a non-church group. Church status was granted in the midst of the controversy.

Other new fellowships are at Edmonds, Wash.; Lawrence, Kan.; Fort Lauderdale, Fla.; Flagstaff, Ariz.; Vermillion, S. D.; and Ashtabula County, Ohio.

UNITARIANS' BOOK PUBLISHED

Two members of the Davis (Cal.) Unitarian Fellowship will have their first children's book published April 4 by Beacon Press. The book is *Cherry House,* a story by Alberta Armer for children of 5 to 8, with illustrations in color and in black-and-white by Winifred Madison.

Although *Cherry House* is a trade book, to be distributed via bookstores, libraries, and schools, its origin was in a Unitarian Sunday school. Mrs. Armer reports: "One winter, Mrs. Madison and I taught a class in world religions for the Unitarian Sunday school. Our book grew out of a story that our worship chairman used one Sunday morning. It is not the same story, but it had its roots in hers. We have dedicated our book to her, Margaret Kleiber."

Mrs. Armer teaches at the University of California at Davis. Formerly she worked in a social-work agency and as a journalist (for the Sacramento *Bee*), as a book reviewer (for the San Francisco *Chronicle*), as an editor (for agricultural publications), and as a writer of magazine articles (for *Child Study*). Mrs. Armer and her husband have three children and two grandchildren.

Mrs. Madison, a native of New England, studied at Mount Holyoke College, the University of Michigan, and the Art Students' League in New York. She has exhibited paintings and prints both in New York state and in northern California, and in 1956 she presented a "one-man" show. She lives in Davis with her husband, three children, a Siamese cat, and (at last count) six birds.

MINISTERS, EDUCATORS CONFER AT SENEXET: Representatives of theological schools which train Unitarian ministers confer during the 1958 Conference on Standards for the Ministry at Senexet House, Putnam, Conn. Seated (left to right) are Dr. Angus H. MacLean, Rev. Josiah R. Bartlett, Dr. Benjamin B. Hersey, Dr. Conrad Wright, and Dr. Sidney E. Mead. Standing are (left) Rev. Philip R. Giles, general superintendent of the Universalist Church of America, and Rev. Leon C. Fay, director of the Department of the Ministry, American Unitarian Association.

CASE OF PLANNED DISRUPTION

Youth Sunday services appeared to fly apart at the seams for the Boulder (Colo.) Unitarian Fellowship — but it was all part of the plans of Channing-Murray group students at the University of Colorado, who were conducting them.

The services, under student leadership, began traditionally, with hymns and a responsive reading. But in the midst of the reading, a student in the congregation leaped up and declared, "I don't want to read this sort of thing; I don't believe it!" Another proclaimed, "I don't either!" Other students arose and made their way toward the pulpit.

The well-planned maneuver was a device to launch a discussion in which students talked of the dignity of man and the privilege of free thought. Adults joined the discussion.

A member of the fellowship wrote: "It was fun — for those who survived."

Reprints of Unitarian Register articles are available upon order at $12.50 a page (one side), or fraction thereof, for 250 copies. Add $12.50 for each additional page. Add $5.00 for each additional 500 copies. Minimum order: 250 copies.

Address all orders to:

Managing Editor
The Unitarian Register
25 Beacon Street
Boston 8, Massachusetts

THE MINISTRY

MEASURE 'PERILS FREEDOM'

A warning that a Virginia legislative proposal for a committee with "unlimited" investigative powers, to probe the effect of racial integration on public schools, would deny freedom of belief or speech in any area where the state makes a policy was sounded recently by Rev. James C. Brewer, minister of the Unitarian Church of Norfolk.

The warning was incorporated in a sermon titled, "An Open Letter to the Citizens of Virginia."

The proposal, Mr. Brewer said, "should strike terror in the heart of every freedom-loving citizen."

The bill offered by Delegate James H. Thomson of Alexandria calls for a nine-man committee which would look for "the effect of integration on public schools and whether the subject matter taught or the textbooks and materials used in public schools and state-supported institutions are in contravention of the policies of the state or in derogation of its democratic form of government."

Virginia has a state law providing that public schools be closed if desegregation be attempted.

"Where is this increasing encroachment of our freedom going to lead before it comes to an end?" Mr. Brewer asked.

"Now it is our schools; next it may be our churches. If it is considered dangerous to the state that schools are free to discuss state policies, are not churches, whose religious principles include the universal fatherhood of God, also dangerous to the state? Are churches as unlawful in not teaching the Virginia line-of-thought as our schools? . . . If school books are going to be rewritten, then of course the Bible should be, too. If our professors and teachers are to be

cleansed of improper thoughts about the state, then the ministers must be purged of their religion.

"Of course, we all realize it would be impossible to appeal to federal courts or government about this, as that would be derogation of Virginia's democratic form of government and an abrogation of its state's rights."

SERMON PLANNED TEN YEARS

A sermon that he had been planning for 10 years was delivered by Rev. Robert Murray Pratt recently to the congregation of the Unitarian Church of Eugene and Lane County, Oregon, which he had been serving as interim minister. The occasion was his 80th birthday anniversary.

Many of the notes from which he spoke were dictated to a nurse during an illness in 1955-56. Some excerpts:

"The sense of courage comes from the development of stability. At a time when

Mr. Pratt at Age 80

issues are confused and confusing, it is not easy to look forward without fear and apprehension. Fear takes flight when hope is rooted in reality. . . .

"Thus we are inspired to take a forward look, to join the mighty host of hardy pioneers, always ready to meet the challenge of the new frontier . . . consistently practicing self-confidence, being unmoved by the circumstances on the surface of life, undisturbed by the things that are forgotten tomorrow in the light of the new day."

Mr. Pratt has served eight interim ministries since his retirement in 1952. The previous four years he was minister of the Unitarian Church of Long Beach, Cal.

'GOOD PEOPLE' AND VIOLENCE

"Good people" of North Carolina must share the blame for the eruption of violence in which gun-firing Indians broke up a Ku Klux Klan meeting last January 18 at Maxton, N.C., Dr. Sidney L. Freeman told his congregation at the Unitarian Church of Charlotte, N.C.

"We, the good people," Dr. Freeman was quoted in the *Charlotte Observer* as saying, "have allowed prejudice to exist and permitted it to weave itself into the fabric of our society." The "good people," he added, have permitted prejudice to be enacted into law and have failed to take a stand against demagogues, preferring to lay all blame on "the white sheets of the Klan."

First reaction of the "good people" to the incident, Dr. Freeman said, was surprise "mixed with a certain amount of jubilation" that the Klan finally was getting a dose of its own medicine. Next came concern over violence, then perplexity over the moral problems involved.

Dr. Freeman urged demands for maintenance of law and order and an attempt to eliminate prejudice and hate by promoting love and justice.

OF THE MINISTERS

Walpole, N.H., Orrin L. Kosmo installed, December 1, 1957.

St. Louis, Mo., Martin Allen Greenman ordained and installed, January 26.

Kennebunk, Me., Carl Bierman ordained and installed, February 2.

Marblehead, Mass., Hugh Weston installed, February 16.

Richard Allen Day called to *Ashby, Mass.*

Edmond Beal (Universalist) called to *Saco* and *Biddeford, Me.*

Paul I. Killinger, *Stow, Mass.*, called to *Bloomington, Ind.*

RADIO SERMON WINS RESPONSE

Rev. George G. Howard, minister of Central Unitarian Church, Paramus, N. J., received the greatest number of requests for a single radio sermon broadcast by the "Church of the Air" program in the last five years, a Columbia Broadcasting System spokesman reported.

Mr. Howard's January 26 sermon was titled, "The World You Know Is Yourself." Requests for copies came from residents in 35 states and Canada.

Mr. Howard has been minister of the church for 28 years. The appearance was his first on a national radio network program.

CLC AIRS FOUR PROGRAMS

The Council of Liberal Churches (Universalist-Unitarian) presented four programs in March in the National Broadcasting Company's "Faith in Action" series. Dr. Harry C. Meserve, Rockefeller Foundation, New York, N. Y., Unitarian minister, interviewed Universalist and Unitarian leaders on the theme "Liberal Religion Confronts a New World."

Dates, subjects, and persons interviewed were March 2, "The New World of Science," Robert Holden, assistant dean of students, Massachusetts Institute of Technology, Cambridge; March 9, "The New World of the Mind," Dr. Angus H. MacLean, dean of the Theological School, St. Lawrence University, Canton, N. Y.; March 16, "The New World of Human Relations," Norman Cousins, editor, *The Saturday Review of Literature*, New York, N. Y., and March 23, "The New World of Faith," Rev. Philip Randall Giles, general superintendent, Universalist Church of America, Boston.

THE LAITY

UNITARIAN EQUIPS 'EXPLORER'

The grid detector system, data-recording instrument used in the United State's first earth satellite, the Explorer, was developed by a member of the Unitarian Church of Natick, Mass.

Dr. Edward Manring, a resident of Framingham, Mass., is a member of the Natick church's worship and music committee and reports that this is the first church he and his family have attended regularly. At age 36, he is one of the youngest men in the country to have attained high international status in the field of pure physics.

Dr. Manring is employed by the Geophysics Research Directorate of the Air Force Cambridge Research Center at Hanscom Air Force Base, Bedford, Mass. In a recent publicity release from GRD, the grid detector system was described as follows:

"Each grid has an area of one-sixth square inch, and is made up of a winding — or grid — of extremely fine wire, finer than human hair.

Dr. Edward Manring

"Twelve of these tiny grids are set into an insulated ring, flush with the surface of the satellite's mid-section. When a micrometeorite larger than .00005 inch and traveling at 25,000-175,000 miles per hour smashes into one of the grids, the continuous wire filament breaks and a change in the transmitted signal takes place. This system weighs about 10 ounces.

"Since the surface area of each grid is known, the number of grids hit in a measured time indicates the probable number of particles which would strike a space vehicle of a certain size in a given time . . . .

"Data are being gathered from the instruments as the satellite sweeps around the earth every 114 minutes . . . the data are recorded on magnetic tapes. The tapes are flown to Jet Propulsion Laboratories in California where they are re-recorded in a form suitable for analysis by GRD."

Besides information on meteors, the grid detector system also gives information on cosmic rays and temperature differences between the inside and outside of the satellite.

In connection with his part in the launching of the Explorer, Dr. Manring has received national publicity in newspapers and has been interviewed on many television programs. He said, "The satellite is entirely

for scientific purposes although the military launched it and the vehicles which put it into orbit are potentially military."

Born in Springfield, Ohio, the young physicist received his B.S., M.S., and Ph.D. from Ohio State University, where he was a research associate while studying for graduate degrees.

His wife, Bertha Manring, is a native of Santiago, Chile. Their three children are Jorge, 16; Andres, 14, and Viqui, 8.

In regard to the Natick Unitarian church, Dr. Manring said, "We have liked the informal atmosphere and the pertinent sermons of the Sunday service." He agrees with the sermons of Rev. Arnold Thaw (minister of the church) on a moral way of life and finds that a man of science needs a code of ethics as does the non-scientist.

UNITARIAN HEADS COUNCIL

Miss Judy Loring, Unitarian and a student at the University of Louisville, Ky., is president of the university's Religious Council. The council recently sponsored a Religious Emphasis Week in which major world faiths were explained.

NECROLOGY

LAWRENCE WESLEY ABBOTT

Dr. Lawrence Wesley Abbott, 52, minister of the First Universalist Church of Akron, Ohio, died in his sleep December 11, 1957. His death was unexpected. He was at work in his church office until 11:30 o'clock the previous night.

Dr. Abbott was an outstanding preacher. A brilliant scholar, he served in his too-short lifetime as parish minister, college and Army officer instructor, and active civic leader.

Dr. Abbott was born July 16, 1905, in Boston. He was graduated from the High School of Commerce in Boston in 1924. The next year he did graduate work in Boston Latin School. He entered Tufts College in the fall of 1925, and was awarded his bachelor of arts degree in 1929, *magna cum laude*. While in the undergraduate course, he was elected a member of Phi Beta Kappa.

In 1930, he received a bachelor of sacred theology degree from Tufts School of Religion, also *magna cum laude*. In 1933, he received a master of sacred theology degree from the University of Chicago. In June 1956, the University of Akron conferred on him the degree of master of arts in education. Tufts University recognized Dr. Abbott's brilliance and services to church and community by conferring on him the honorary degree of doctor of divinity in June 1948.

Dr. Abbott served the Universalist Church of Methuen, Mass., as student minister while at Tufts. After graduation, he became minister of the Universalist Church of the Good Shepherd at Racine, Wis. He was called to the pastorate of the Universalist Church at Waterville, Maine, in 1944. From 1936 to 1942, he was minister of the Unitarian Church of Roslindale, in Boston.

In June 1942, Dr. Abbott entered the Chaplain's Corps of the United States Army. He served in the Pacific theater three and a half years, and for half a year in the Atlantic. He was discharged with the rank of lieutenant-colonel. Upon his release from active service, he accepted a commission in the Army Reserve.

In March 1946, Dr. Abbott was called to the pastorate of the First Universalist Church of Akron, Ohio. In Akron, he was not only a beloved minister and respected civic leader, but also a successful college teacher. He was instructor in biblical literature in the evening college of the University of Akron for four years. For two years he also was teacher of a course in "Great Leaders of World Religions" in the Community College at Akron. Last semester, he added to this a course in Bible literature.

On April 11, 1931, Lawrence married Margaret Williams Belden of Hartford, Conn. Three daughters were born to the Abbotts: Margot, now an instructor in physical education in Ohio Wesleyan; Beth, now a teacher at St. Claire Shores, Mich., and Barbara, born in 1946.

Dr. Abbott served the denomination as vice-president and later president of the Universalist Church of Ohio. At the time of his death, he was serving a second four-year term as a member of the Central Fellowship Committee of the Universalist Church of America, and was chairman of the Ohio Fellowship Committee. At the General Assembly in Atlantic City, he was elected treasurer of the Universalist Ministers' Association.

Memorial services were held December 14 in the First Universalist Church of Akron.

E.H.L.

HENRY HALLAM SAUNDERSON

Henry Hallam Saunderson was born May 20, 1871, near Ottawa, Canada. He received a Ph.B. from Hamline University in 1896 and later was given an honorary Doctor of Divinity degree from Hamline. He also received an A.B. from Harvard College, 1898, and an A.M. in 1901.

Dr. Saunderson was ordained to the Unitarian ministry January 4, 1898, in the Unitarian Church of Waverly, Mass., and was minister of that church until 1900. Other pastorates he served were the Channing Church in Dorchester, Mass., 1900-1903; Third Congregational Society in Cambridge, Mass., 1903-1914; Toronto, Ont., 1914-1915; West Somerville, Mass., 1917-1919; Brighton, Mass., 1919 until the church became inactive. He served as department secretary of the American Unitarian Association from 1915 to 1921.

One thing Henry did was of remarkable consequence. The Wayside Pulpit would never have been born, or developed as it has been, without him. These nuggets of wisdom, philosophy and good common sense, intended for the wayfaring man, were pearls of great price.

To do that job and to continue for 13 years, almost single-handed, was something! To meet such a weekly deadline successfully and then to pass on an organization so stable and sound that others would take it up and perpetuate it — there are few of us who do as much for the cause.

A year ago last Christmas, he sent me a card picture of his lovely estate in West Sullivan, Maine, on the shore of Frenchman's Bay, where he invited me to visit him this summer. Such vitality, such friendliness up to the end of a long life! That is success.

He died December 17, 1957, in Cambridge, Mass.

W.C.B.

Democratic procedure

(*Continued from page 7*)

acceptance by every member of his total denominational responsibility.

The work is a pleasure when the names and records of men and women from the various regions come to our attention. Always there are the familiar names of those who have served our cause with distinction; always there are new names, of men and women who are giving conspicuous service here and there and everywhere, and who "ought to be brought into the larger denominational activity." Those names, coming to us from our nine regions and recommended by fellow Unitarians back home, represent the kind of manpower and womanpower our committee delights to present to the delegates at our May meeting. Their record of leadership and service has been made known to us, and we, in turn, recommend them with confidence, fully aware that in doing so we are acting as your representatives with the interest of the entire denomination as our major concern.

These men and women whose names we give you will, we believe, bring added strength and vitality, along with new insights and fresh devotion, to the further expansion of our liberal faith.

EDWIN T. BUEHRER, *Chairman, Nominating Committee*

Board hears pleas

(*Continued from page 8*)

tend the 1958 Congress of the International Association for Liberal Christianity and Religious Freedom in Chicago.

In the evening, the Board members held an informal discussion with Mr. Lavin on various aspects of the development fund.

The meeting was adjourned at 9:37 P.M.

MASON F. MC GINNESS, *Recording Secretary*
WALTER DONALD KRING, *Secretary*

PENSION SOCIETY: The Annual Meeting of The Unitarian Service Pension Society will be held in Eliot Hall at 25 Beacon Street, Boston, Mass., at 4:30 P.M. on May 23, 1958, for the transaction of the following business: (1) to hear reports of the officers and board of directors; (2) to elect officers and directors for the ensuing year; (3) to consider such other business as may properly come before the meeting.

ELBRIDGE F. STONEHAM, *Secretary*

THE FOLLOWING are nominees for officers of the Unitarian Sunday School Society for the year 1958-59: For President: Rev. J. Harold Hadley, Framingham Center, Mass.; for secretary-treasurer: Mrs. William W. Lewis, Arlington, Mass.; for directors: Mrs. H. Talbot Pearson, Boston, Mass.; Mrs. T. George Anastos, Belmont, Mass.; Mrs. Ralph Laselle, Melrose, Mass.

BOOKS AND IDEAS

Explained: what preserves our freedom to know

RESPONSIBILITY IN MASS COMMUNICATION. By Wilbur Schramm; introduction by Reinhold Niebuhr. New York: Harper and Brothers. $4.50.

This book is a scholarly analysis of the contemporary conditions facing mass communication. Furthermore, the author is concerned with the ethical responsibilities of the press and of the mass audience it serves. One hundred seven decisions faced by editors and producers are briefly described, making clear the ethical implications involved in running a responsible press.

Schramm does not hesitate to point out the failings of the mass communication industry, but he also finds reasons for optimism. In some cities, with but one newspaper, the citizens are better informed than when there were competing dailies. Power can be power to inform better as well as to misinform.

Schramm looks hopefully to the future, not in terms of more competition, which he rightfully dismisses as unrealistic, but in terms of the threat of government intervention, professional codes and self-regulation, and public opinion. These, especially the latter two, he believes will produce better mass communication, if only to prevent any government interference.

Freedom to know is one of the precious necessities of both the free society and the free individual. Schramm has taken a reasonably unbiased look at the conveyors of news, ideas, and opinions. He clarifies the past development of freedom of the press, distinguishing the authoritarian concept from the libertarian.

Schramm terms the historical theory of Milton, Locke, Jefferson, and others the "libertarian theory." He then documents the fact that the conditions envisioned by these men, namely, the free clash of truth with error, is no longer realistic. The economic necessity for mass consumption of movies, magazines, newspapers, radio, and television makes these big business and tends to stifle competition — and to a greater or lesser degree, new or unpopular ideas. The price of promoting an idea precludes many concepts and opinions from clashing freely in the public mind.

Schramm shows how competition is ceasing in mass communication. He then brings forth his theory of preserving the freedom to know, which he terms the theory of "social responsibility." He contends, and supports his case well, that this theory is operative on the American scene. Under this theory, newspapers strive for objectivity and consider the ethical implications involved in printing the news.

The theory of "social responsibility," as Schramm describes it, seems to mean libertarianism with a conscience. Short of government intervention, he feels that the public will get what it demands, yet what it demands will be partly conditioned and created by the mass communications themselves. Schramm admits you cannot legislate liberty, and is really stating that vigilance and knowledge are its price and contending that freedom today requires public responsibility.

I suspect Schramm is right. He has the impulse and commitment toward freedom, and yet reason itself forces him to recognize the risk of having irresponsibly free souls in a complex, industrial society. His answer is to redefine freedom as "social responsibility." I hope it is fair to ask if this may not be a case of "double-think."

It might be pointed out, too, that acting in terms of "social responsibility" not only has the psychological advantage of being constructive behavior, but also has the further advantage of relieving the soul of the frightening prospect of "individual responsibility" — that condition which has been both the free man's and the free society's greatness and disgracefulness, joy and despair, heaven and hell.

BRANDOCH LOVELY

'The First Christian' asks basic questions on Scrolls

THE FIRST CHRISTIAN. By A. Powell Davies. New York: Farrar, Straus and Cudahy. $4.50.

We have passed through the first stage of the argument over the meaning of the Dead Sea Scrolls. The story of their discovery, their journeys, the great debate over their dates, authenticity, and translation, the excavation of the caves, and of Khirbet Qumrân itself, the early clash over their interpretation — all of these have been dealt with again and again. Nowhere have these questions been treated more succinctly than in A. Powell Davies' *The Meaning of the Dead Sea Scrolls.*

Now, in *The First Christian,* Dr. Davies asks more basic questions: What relationship do the Scrolls have to the beginnings of the early Christian church? Did Christianity have its origin in the Essenic sect in Jerusalem? Was Jesus an Essene? And Peter? and the other apostles, too? Was there another messiah before Jesus? If so, which one was the Christ? Did the crucifixion of Jesus complete Paul's Gnostic theology which required belief in a redeemer-savior?

When the Scrolls are permitted to speak for themselves; when they are laid side by side with the New Testament, Dr. Davies shows that the origins of Christianity are quite different from the canonical explorations of Christian beginnings. Indeed, the traditional views of Christian origins does not explain the New Testament situation satisfactorily; only when it is seen in relation to the Scrolls does New Testament history, particularly the Book of Acts, begin to make sense.

It is difficult to exaggerate the importance of this book for an understanding of Christian origin. The author examines, in a most scholarly manner, the intimate parallels that are to be found between the Essenes and the primitive Christian communities — their theological concepts, their philosophy of history, their ritualistic traditions, and their administrative organization. As he works his way through this maze of evidence, Dr. Davies makes it clear beyond all doubt that the Essenes of the Dead Sea Scrolls prepared the soil in which Christianity germinated, took root, and enjoyed its first growth. Woven through it all is the mind of Paul, a mind "that no modern has fully understood."

I suspect that this book will be harshly criticized by traditional New Testament scholars and that it will cause the conservative layman great discomfort. But to one who is earnestly searching for the truth and loyal to the scientific methods of modern scholarship, the book will bring great rejoicing. It brings one nearer to the truth — a habit which the author practiced!

The careful thinker cannot close this book without breathing a thankful prayer that A. Powell Davies lived long enough to write it.

ROSS ALLEN WESTON

May one regard religion in general as a good thing?

RELIGION, SOCIETY AND THE INDIVIDUAL. By J. Milton Yinger. New York: The Macmillan Co. $5.

The sociology of religion has been largely a forgotten science, except for the continuing studies of anthropologists. With "the return to religion," however, other social scientists have turned to the study of religion. Oberlin Professor Milton Yinger has written a systematic analysis of religion from a sociological viewpoint.

Professor Yinger analyzes religion from three levels: a system of belief, a system of worship, and a system of social relationships. He has brought together insights from such perceptive writers of religion in American culture as Will Herberg, William Lee Miller and Eric Fromm.

In attempting to define religion, Yinger does not accept the obvious definition that religion is "belief in God." With the help of Paul Tillich and others, he arrives at this definition: "a system of beliefs and practices by means of which a group of people struggles with (the) ultimate problems of human life." What are these ultimates? The refusal to capitulate to death, to give up in the face of frustration, to permit hostility to tear apart one's human associations.

Yinger questions the widely popular American notion that "one ought to be religious." Communism and nationalism are kinds of religions, so Yinger repeats what ought to be obvious: one cannot regard religion in general as a good thing. There are good and evil religions, and usually a specific religion is an unholy mixture of both.

In discussing some contemporary roads to salvation, Yinger is confronted by Norman Vincent Peale and Mary Baker Eddy. He brings them together by suggesting that "the doctrines of Peale represent an absorption of Christian Science into the framework of the 'church.'" In another context, he suggests that while Peale and Billy Graham grab the headlines, substantial groups within Protestantism do give effective support to social action.

In his discussion of types of religious leaders, Yinger speaks unwittingly for the minister's union to the pulpit committee of a Protestant church. He quotes one study listing eight functions of a contemporary church leader: priest, preacher, cleric, rector,

pastor, father, parson, and teacher. All this for $8,000 a year and a parsonage!

Yinger has written a valuable volume. The style and format appear to be more for the classroom than for the home, more for his fellow sociologists of religion than for his cousins in the parish ministry. Nevertheless, *Religion, Society, and the Individual* is an important contribution to the literature. And it contains good sermon material for those looking for good sermon material!

HOMER A. JACK

Tillich's position seems parochial, presumptuous

SYSTEMATIC THEOLOGY, Vol. II. Existence and the Christ. By Paul Tillich. Chicago: The University of Chicago Press. $4.50.

This book is part of the Gifford Lectures, Tillich's reinterpretation of Christian theology. One could term the over-all theology, "existentialist liberalism."

The procedural framework of the book follows: in ten pages a succinct summary of Volume I is given. Then the ancient philosophical question — the relation of the "existential" and "the essential" — is considered. Next, the theological symbol, "The Fall," is employed as the argumentative step to arrive at the consideration of "estrangement." Finally, "the Quest of the New Being and the Meaning of Christ" gets at the central emphasis, namely, a Christology.

Admittedly, it is a position that is more rational than either literalism or historic orthodoxy. Nevertheless, it is a doctrine that is probably beside the point for many readers of the *Register*.

The author offers a damaging analysis and criticism of traditional Protestant theology, but I cannot find any consideration of Unitarian propositions of faith.

There are many fascinating and radical criticisms of former conclusions, but when Tillich offers his own systemic conclusions, the position is too parochial and too presumptuous. He proceeds upon the assumption that Christ is the greatest event in history (if I interpret correctly) and attempts to fortify the assumption with evidence from "the receiving side" (the New Testament witness). This kind of argument from what happened to the disciples and the apostles ("the receiving side") ignores, it seems to me, the credulity of antiquity and William James' insights in his *Varieties of Religious Experience*. Life is too large to be considered within the theological framework of only one of man's religions.

Further, when the author of this book spends several pages on the theme, "Beyond Naturalism and Supranaturalism," I fail to follow. How, with the understanding of modern philosophical realism which takes cognizance of recent mathematical and astronomical data, is *this* possible? One can appreciate the pragmatic realism of existentialism and the author's devout "courage to be" without any obligation to accept his doctrinal conclusions.

The author's phrase "necessary circle" seems to me to be a valid insight about the nature of "the dialectical," "the paradox," and "the ambiguous" in relation to the problem of conceptual "truth." Then follows again the over-all assumption "the Christ is not an isolated event which happened 'once upon a time;' he is the power of the New Being — in all preceding history — in all subsequent history." That, my dear doctor, is just too much for a Universalist-Unitarian!

I think I understand the attractiveness of Tillich's theology among the more liberal non-unitarians. Until one anchors his life to the insights and disciplines of organic naturalism, as more basic and primary than any theology — before that, a rational theology is certainly more appealing than the dogmatic pietism of Protestant orthodoxy.

Theologians will be evaluating this book with more theological scholarship than this reviewer possesses. I conclude with my overall reaction: for me, this book is almost irrelevant. Unitarianism does not need, nor can it have, a theology, but rather must ever be purified and corrected by the conscious examination of the concepts which enter into religious beliefs; this of course is the function, not of theology, but of the philosophy of religion.

J. ROBERT BATH

THE BOOKSHELF

BY LILLIAN W. BARBOUR

In May 1804, a versatile European — whose name, during the next half century, became "a household word from the shores of the Atlantic to the waters of the Pacific," to quote a United States secretary of war of that period — arrived in Philadelphia "to pay his respects to the young American republic" and its almost equally versatile president.

> "I feel it my pleasant duty to present my respects and express my high admiration for your writings, your actions, and the liberalism of your ideas, which have inspired me from my earliest youth. . . . I could not resist seeing the United States and enjoying the consoling aspects of a people who understand the precious gift of liberty. I hope to be able to present my personal respects and admiration to one who contemplates philosophically the troubles of two continents,"

this pioneer scientist had written the president, adding, with unnecessary modesty,

> "I am quite unaware whether you know of me already. . . . I would love to talk to you about a subject that you have treated . . . in your work on Virginia, the teeth of mammoth which we, too, discovered in the Andes."

Alexander von Humboldt had spent three years in South America, the first scientist who had gone there to study plants and creatures related to climates and mountains, rocks, minerals — and people; a study which led him to conclude that:

> "In claiming the unity of the human race we resist the unsavory assumption of higher and lower races. (Some peoples were exposed more than others to higher education and cultural ennoblement, but) there are no inferior races. All are destined equally to attain freedom. . . . If people could only be made to understand how unifying were the matters of the mind, and how nature herself operated by coöperation! Class prejudices and political hatreds would then disappear."

Was the universe not one large example of a coherent system, and did its energies not accomplish order by integrated action? It was at all times profitable to accept nature's company with a sense of wonder and pure enjoyment.

Observations in South America were supplemented by two years of scientific survey and mapping in Mexico before coming to the United States via Cuba. Thus, during his visit with President Thomas Jefferson in Washington and at Monticello, Humboldt was able to give detailed assistance relative to boundaries between Mexico and the Louisiana Territory, recently acquired from France.

Ever since August 1954, when I read the story of Humboldt's scientific explorations in Victor W. Von Hagen's book, *South America Called Them* (Knopf, 1945) I had been curious to know more about the man whose name had been scattered over this country — given to cities, counties, rivers, mountains, and even to an ocean current. Publication of Dr. Helmut de Terra's fascinating book, *The Life and Times of Alexander von Humboldt — 1769-1859; Explorer, Naturalist and Humanist* (Knopf, 1956), eventually gave me that opportunity.

"Every schoolboy is familiar with his methods now, but he does not know that Humboldt is his teacher," Agassiz said in a commemorative address in 1869. It was Humboldt who encouraged that young Swiss naturalist in his studies and persuaded him to migrate to the United States.

> "Without diversity of opinion the discovery of truth is impossible, for truth in its entirety cannot be seen and evaluated by all men at once and from one point of view. . . . Those who regard as a golden age the time . . . when diverse opinions, the disputes of the learned, shall be completely adjusted, show as little insight into the requirements of science and its ceaseless progress as those others who, in idle self-sufficiency, boast of having maintained the same views in geology, chemistry, and physiology. . . . Nothing could be more inimical to science and human progress than . . . to submit to uniformity of thinking."

Humboldt reminded his audience in this lecture (1828) of how the ancient Greeks had valued the enlightening force of free speech and thought. Perhaps his reference to Greece is what is meant by the title of a current Beacon paperback (BP62), *The Tyranny of Greece Over Germany: A study of the influence exercised by Greek art and poetry over the great German writers,* by E. M. Butler. (Is "tyranny" the right word for so fine an influence?)

Hotel Bellevue

On Beacon Hill, Boston

Next to State House

Single Rooms with Bath, $6.75 up

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

Meadville's faculty is the Federated Theological Faculty of the University of Chicago. Students at Meadville are graduate students of the university, and have all the privileges of that status.

For information about the courses of study, costs, financial aid, housing, etc., write to:

President Sidney E. Mead
5701 Woodlawn Avenue
Chicago 37, Illinois

ELEVEN THIRTY-EIGHT BOYLSTON STREET

A Housing Plan for Senior Men and Women in Boston, Massachusetts

Individual suites of one, two or three rooms, furnished or unfurnished, and a private bath.

An attractive dining room.

Preference given to persons over 60 years of age.

Non-Profit *Non-Sectarian*

For details, address inquiries to:
SENIOR LIVING, INC.
264 Boylston Street, Boston 16, Mass.
Telephone KEnmore 6-5651

Open forum

(*Continued from page 3*)

sible that individual groups could build their own study courses from such material.

When articles appear in the *Register* concerning the progress of Unitarianism and liberal religion abroad, they are usually quite interesting. I, for one, would like to see an international section on the size, growth, and dominant trends of thought in liberal religion from all parts of the world. — DICK BLYTHE, *Topeka, Kan.*

Is helping fellow man merely 'an ax to grind?'

To the Register:

Several writers have expressed the belief that the *Register* is becoming too "liberal." Judging from the letters on dropping Christianity from the title, and on Mrs. Blanshard's good articles, it seems to me that maybe we are more conservative than we had realized. And I must admit that I had been under the impression that most Unitarians were "liberal" in politics as well as in religion.

But what really prompts this letter is the statement by Greene Johnson (December 1957 *Register*) that Mrs. Blanshard "obviously has an ax to grind." It would seem rather strange to me if a representative for the Fellowship for Social Justice did not have an ax to grind! Like other great Unitarians of the past, she believes in helping her fellow man here and now — today.

And to Mr. Porter, who also objects (January *Register*) to Mrs. Blanshard's column with the suggestion that a column be included by another "who may see things in a different light," I would suggest that he continue reading 'most any magazine being sold today, *Time, Life, Newsweek,* etc., and he will get things in the light he desires. In fact, it is very difficult for us to read any thing but this side!

So as long as we can still read *Time* magazine, let's have more of Mrs. Blanshard in *The Unitarian Register!*—BERTON M. BAILEY, *Guatemala, Guatemala.*

TRUMBULL HILL CAMP

SO. SHAFTSBURY VERMONT

Fun and adventurous learning in the Green Mtn. Nat'l. Forest. A select inter-cultural group of boys and girls from 5-12. 8 weeks $350.

Michael & Wenonah Powsner, Dirs.

Interviews arranged Bennington 4231

The CAMBRIDGE SCHOOL of WESTON

M. Adolphus Cheek, Jr., Headmaster

This coeducational progressive college preparatory school seeks to make both life and learning a creative process. Inter-racial, Inter-cultural, Non-sectarian. Stimulates constructive effort. Graduates in 45 colleges. Music, art, dramatics, shop. Self-government emphasis. Team and individual sports including skiing. One hundred forty-acre country campus 10 miles west of Boston. Grades: Boarding 9-12 Day 7-12. *For catalog address:*

Registrar, Weston 93, Mass.

"It's Up to You"

and other alcohol education literature will be sent free to *Unitarian Register* readers who request it. Write to:

UNITARIAN-UNIVERSALIST SOCIETY FOR ALCOHOL EDUCATION

25 Beacon Street Boston 8, Mass.

Liberal religion can't have 'off-limits' areas

To the Register:

To question the wisdom or propriety of publishing resolutions in the *Register* which deal with "controversial" issues (as did Greene H. Johnson in the December issue) is to dispute the right of the church to concern itself with any secular question. It sets up again the old rigid line of demarcation between the areas of the sacred and the profane, saying, "Thus far you may go — but no further!" It gives the church freedom to discuss only theological matters, but restricts it from any solicitude regarding the great social, ethical and moral problems of our time — racial discrimination, the whittling away of our basic liberties, the testing of nuclear weapons, indeed, the whole question of human survival.

Today, if religion is to have any real function or meaning, it cannot permit the existence of a single off-limits area. Nothing which in any way touches humanity dare remain outside the province or beyond the competence of a truly *living* church.

Unitarianism has shown its willingness to come to grips with any issue, no matter how controversial. It has recognized its obligation to cry out against the overriding injustices of our time, and has repeatedly affirmed that each of us must act to eradicate them. These are, I submit, the chief reasons why Unitarianism is flourishing today, why its strength is increasing, and why more and more enlightened men and women are coming to see it as our last, best hope.

Unitarianism can become the religion of the future only if it continues to demonstrate, beyond any doubt, that it is truly the religion of today. — ALICE J. GOLDMAN, *Arlington, Va.*

To the Register:

Greene F. Johnson, in the December *Register,* blasts the *Register* for its content and its slant. He almost loaned a copy of the *Register* to a prospective convert, "[a prominent Wall Street lawyer,]" but was saved this disaster by happening to read the *Register* first.

Well, I blasted the *Register* and Unitarians in a letter to the *Register* before I even became a Unitarian and they printed it just like they printed Mr. Johnson's. My "constructive criticism" was just the opposite of

Mr. Johnson's. I said that Unitarians had become static and were content just to camp beyond the gates of orthodoxy. But the *Register* printed my tirade in full and the first thing I knew, I was hooked and had joined up. Perhaps Unitarianism has come "full circle."

To my mind Unitarianism exemplifies honesty, open-mindedness, and willingness. Who am I to complain if "willingness" leads some "eager beavers" far afield? I am a little bit short in that attributed, I am afraid. — JOE O'DONNELL, *Seattle, Wash.*

To the Register:

It is always heart-warming to see how enthusiastically our friends from All Souls in New York practice the solid Unitarian virtue of vigorously expressing their convictions in any available forum. Therefore, they should not find it surprising that other Unitarians and religious liberals do the same — whether it be by sponsoring resolutions on the need for a peaceful world community, by forming and joining organizations dedicated to social justice, by becoming the director of the Bureau of the Budget, or by giving awards to someone dedicating his life to erasing the immorality of racial discrimination from the fabric of American society.

Surely, Unitarians are not Sunday Christians who believe that religion ought to stick to counting angels on pinheads, and ought not to concern itself with what happens on Wall Street during the week. — KURT L. HANSLOWE, *Detroit, Mich.*

Dulles' moralizing helps prevent understanding

To the Register:

I do not know if Kenneth I. Russ is right in stating (January *Register*) that a Unitarian-Universalist type of liberal religion may yet be the common denominator of understanding between the American and Russian people. I do know that the type of religion broadcast by our secretary of State in his foreign policy does much to prevent an understanding of any kind.

If Mr. Dulles' "moralizing" is religion, God save the American people from it as well as the Russians. — ANNA BLUMENTHAL, *Chicago, Ill.*

To the Register:

In the January issue, I noted an article in Unitarian Views: Russia. What did the author leave out? Did he forget the two reasons why people are naturally religious and why the religious response will never be outgrown? First, man is conditioned by his nature to respond to a reality or environment much larger than himself. He is aware of so much more than he can readily grasp. Secondly, man lives in a kind of world which stimulates this larger response. The universe promoted the response which has been called "the sense of mystery." Man may learn much about the world, but he never catches up to it. Religions change as the environment changes, but man's essential spirit remains the same.

A confirmed atheist must sometimes pray, "O God, if there be a God, save my soul, if I have a soul," as the most devout theist must cry out at times, "O God, increase my faith; help my unbelief!" Perhaps God has wrapped all mankind up in a measure of doubt and unbelief that He may have mercy on all. — MRS. H. L. PORTER, *Norfolk, Va.*

Unitarian pamphlets can attract public attention

To the Register:

Of various means of spreading the light to the benighted in isolated communities, one is the use of Unitarian pamphlets, placed in places where they will attract the attention of the public.

I noticed that in the window of the Chamber of Commerce, there are many pamphlets of various kinds, mostly describing places of interest to tourists. One of them was a leaflet from the local Presbyterian church, so I placed a few of "Introducing Unitarianism," by John Nicholls Booth.

Several weeks later the leaflet was noticed by a local reporter . . . who revealed herself as a lifelong Unitarian, the daughter of a man now attempting to organize a Unitarian church in Little Rock, Ark. Her daughter, a student in the State University at Fayetteville, is attending the meetings of the society there.

Needless to say, this was a heartwarming experience. . . .

It is the hope of the writer that others may try this method. — D. L. PALMER, *Meña, Ark.*

SUMMER CAMP OF STRATFORD MILITARY ACADEMY

Recreation; Activity program; Character training; Elementary subjects instruction if desired; remedial reading. Woodland, lake, stream, and playground sports, plus riflery, archery, overnight camping, Indian lore. On extensive campus of Stratford Military Academy. Near Phila. Stratford, N. J. William T. Hade, Director

STRATFORD MILITARY ACADEMY

50 Boys Early Enrollment Advised

Grades 1-8. Each boy's course of study individually planned. Thorough basic instruction. Supervision of health, habits, behavior, character growth. Beneficial military program. Water, woodland, playground sports; work activities; crafts, music. Unitarian Chapel. Summer camp and school. Near Philadelphia. Stratford, N. J. William T. Hade, Director

VACATIONS?

UNITARIAN HOUSE

Situated on the grounds of well-known Chautauqua Institution, Chautauqua, N. Y., an excellent place to stay while enjoying the music, lectures, plays, courses, and quiet restfulness of Chautauqua.

$2.00 a night, per person.

For information and reservation write:

Rev. H. E. Colpitts,
12½ Pike St.
Augusta, Maine

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, *Van Bergen bells from Holland*

Check above items in which you are interested and write for FREE catalog.

WHITTEMORE ASSOCIATES, INC.
ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApitol 7-2150

STARR KING SCHOOL FOR THE MINISTRY

2441 Le Conte Ave., Berkeley 9
California

A unique program of training for liberal church leadership

Based upon a recent survey of the work and needs of the Unitarian ministry. Coordinated academic and in-service training emphasizes counseling, educational and community leadership.

For information and catalogue write Dean Josiah R. Bartlett

HUMANIST BOOK CLUB

- We have it from an unusually authoritative source that in the next life there'll only be One Book.
- So stock up now, taking advantage of our 10% to 80% bargains! Just 10¢ in stamps will bring our special list.

Bronowski, J.
SCIENCE AND HUMAN VALUES (3.00) $2.70
Camus, Albert
EXILE AND THE KINGDOM (3.50) $3.15
Chisholm, Brock
CAN PEOPLE LEARN TO SURVIVE (2.95) $2.65
Ciardi, John
I MARRY YOU (Poetry) (2.75) $2.45
Hook, Sidney, ed.
DETERMINISM AND FREEDOM (5.00) $4.50
Huxley, Julian
NEW BOTTLES FOR NEW WINE (4.50) $4.15
Lamont, Corliss
PHILOSOPHY OF HUMANISM (2.75) $2.50
MacLeish, Archibald
J.B. (3.50) $3.15
Wood, Alan
BERTRAND RUSSELL, THE PASSIONATE SKEPTIC (3.50) $3.15

27-U Millport Avenue
New Canaan, Connecticut

Editorials

(*Continued from page 4*)

between 1,000,000 B.C. and 500,000 B.C. It was due to increased powers of invention and imitation, which were caused by biological evolution.

The first men were more stupid than we are. They lived in caves or in the open. They were hunters. They invented weapons, tools, language, and social institutions. By 100,000 B.C. Neanderthal man had invented art and religion. About 10,000 B.C., in the Neolithic Age, *homo sapiens* (our biological level, our species) originated agriculture and huts.

Civilization dawned (5000 B.C.-2500 B.C.) in the valleys of the Nile, the Tigris-Euphrates, and the Indus. It sprang up in China and Yucatan a little later. It is based on agriculture, the division of labor, force, and religion.

The floody river valleys were especially favorable for large-scale agriculture because there was plenty of water and not too many trees. Frequent floods prevent forests.

There, in the early civilizations, warlike chiefs with gangs of fighting men took tribute from their own and nearby villages, and set up political states based on force. They guarded their subjects from rival racketeers who tried to muscle in. They protected life and property and collected protection money. In many cases, they afforded good protection at reasonable prices and took steps for the welfare of the producers. But payment was compulsory; or, if not, their rule collapsed.

Government was a legitimate racket whenever it was legitimate. It still is. We have to pay somebody to protect us from our predatory fellowmen. Such a system always involves some corruption and injustice. The civilized political state does harm as well as good. It is a necessary evil as long as men are more enlightened than savages and less virtuous than angels.

Forests grew in most places where the rainfall was at least 20 inches a year. This was also enough moisture for diversified agriculture without any floods, but the trees interfered with the crops. Neolithic man had small clearings. The labor necessary to cut down the trees and pull out the stumps prevented him from practicing extensive deforestation and large-scale agriculture, and thus prevented civilization at first outside the floody river valleys. However, when the advantages, to those who benefited, had been demonstrated in the valleys, aggressive leaders instigated programs of deforestation and have gradually extended civilization until now it nearly covers the earth.

Unless the poverty-stricken common people of the early civilizations were told that a supernatural god sponsored the political regime, they would not contribute willingly and regularly for the support of an aristocracy which lived in luxury, and for an army which the king and the nobles could use to menace them if they slipped in their payments. So the old religion was reorganized, with a priesthood and some impressive temples, to teach everybody that the king was himself a god, as in Egypt, or that he was the official representative of god.

The farmers were there to produce the food, the king and his army were there to take most of it away from them, and religion was administered so as to make them like it. The official priestly liturgy was chiefly soothing syrup to alleviate the anguish caused by the extraction of taxes.

Religion still seeks to make men contented though frustrated. It teaches resignation. This is good. We need it.

At the dawn of civilization, under powerful kings, there was a development of cities, commerce, industry, and the division of labor. Thus the productivity of labor and the quantity of wealth were increased. At first, only a few people possessed almost all of the wealth.

Since then mankind has made much progress. Our cultural heritage has been enriched by the invention of writing, science, and democracy. The standard of living has been raised for a large proportion of the population. Education is better. Farmers and laborers can organize to protect their own interests. But still, in backward areas, the proletariat, numbering about one billion of the world's 2.7 billion inhabitants, lives in squalor and ignorance. GARDNER WILLIAMS

CLASSIFIED

HIGH SCHOOL GIRL, 16 in April '58, Liberal Religious Youth member, would like summer job accompanying a family or older person on a vacation or trip anywhere. Have traveling experience and have been to Europe with my parents. References gladly given. I live near Niagara Falls. Jane Munro Lipson, 68 Grasmere Road, Lockport, N. Y.

CHOIRMASTER-ORGANIST, early fifties, desires a change to church with liberal theology. Full or nearly full-time musical program, graded choirs, oratorios, recitals, etc. Twelve years in present post. Box S, **Unitarian Register**, Boston 8, Mass.

HIGH FIDELITY FANS: Unitarian Fellowship in Corpus Christi, Texas, needs amplifier, turntable, speakers, etc. Do you have spare equipment to donate? Write R. D. White, Box 1054, Sinton, Texas.

"The Colloquium on the Nature of Man"

Sixth Annual May Meetings Lecture

Saturday, May 24, 1958—8:30 p.m.

First Church in Boston

"MAN'S UNIQUE DISTINCTION"

by PROF. EDMUND W. SINNOTT

Dean of the Yale Graduate School
Author of "The Biology of the Spirit" and "Cell and Psyche"

Following the lecture members of the Colloquium will adjourn to Hale Chapel where the lecture will be discussed by a panel composed of Prof. James Luther Adams of Harvard, Dr. Duncan Howlett of First Church, Prof. Henry Margenau of Sloan Physics Laboratory at Yale, Mr. F. L. Kunz of the Foundation for Integrated Education, and Prof. Kirtley Mather of Harvard (who will introduce the lecturer).

This is a public lecture to which all attendants at May Meetings are invited. The panel discussion is for Colloquium members only. Membership in the Colloquium is *cordially welcomed* from all ministers and concerned laymen, who are interested in exploring the nature of man. Membership is obtained by the payment of $1 annual dues, at First Church the night of the lecture, or to the Rev. Arnold Thaw, 12 Park, Natick, Mass., for those who can not be present in Boston. Members will receive a copy of the lecture.

THE THEOLOGICAL SCHOOL
OF
ST. LAWRENCE UNIVERSITY

Prepares men and women for Leadership in the Liberal Churches

B. D. degree and professional certification in Religious Education

SMALL CLASSES

CLOSE FACULTY CONTACT

FINE STUDENT FELLOWSHIP

SCHOLARSHIPS

ANGUS H. MacLEAN, Dean

Write for information to

MAX A. KAPP, *Registrar*

THE THEOLOGICAL SCHOOL
CANTON, NEW YORK